CONTENTS, TITLE-PAGE, AND INDEX TO VOL. XLIV GO WITH THIS NUMBER

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Cum Approbatione Superiorum

CONTENTS

THE WORK OF THE HOLY NAME SOCIETY IN AMERICA 639
The Very Rev. C. H. McKENNA, O.P., New York, N. Y.

PREPARATION FOR PULPIT PREACHING 649
The Rev. CLAUDE J. PERNIN, S.J., St. Louis University, Missouri.

ASCETIC THEOLOGY IN THE SEMINARY. THE IDEAL SEMINARY. VI. 665
The Rev. BERNARD FEENEY, The St. Paul Seminary, Minnesota.

VASECTOMIA ILLICITA 679
The Rev. ALBERT SCHMITT, S.J., Innsbruck University, Tyrol.

VASECTOMY IN DEFECTIVES 684
AUSTIN O'MALLEY, M.D., Ph.D., Philadelphia, Pennsylvania.

CONTENTS CONTINUED INSIDE.

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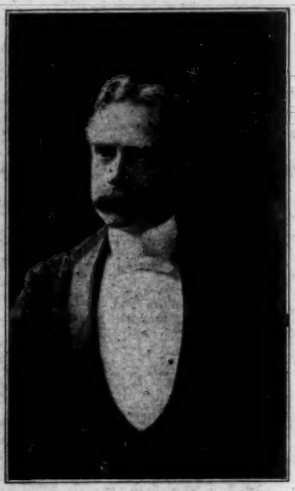

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CONTENTS CONTINUED

ANALECTA:

LITTERAE APOSTOLICAE:

I. Partialis Indulgentia Perpetua pro Sociis Archisodalitatis ab Infante Iesu, ubique terrarum 706

II. Conceduntur Indulgentiae Perpetuae pro Sodalitio Iuventutis Antonianae, ubique terrarum 707

S. CONGREGATIO RITUUM:

I. Ordinis Fratris Minorum: Provinciae Terrae Laboris circa Occurrentiam vel Concurrentiam quorumdam Festorum 709

II. Circa Initia Epistolarum B. Pauli Apostoli, Nonam Lectionem in Festo S. Ioannis ante Portam Latinam, Hymnos in propria Hora impeditos, Versiculum "Ora pro Nobis" in Festo S. Elisabeth, et Conclusionem quarumdam Orationum 711

S. CONGREGATIO CONSISTORIALIS:

I. De Decreto "Maxima Cura" 714

II. De Motu Proprio "Sacrorum Antistitum" 714

ROMAN CURIA:

Pontifical Nominations and Appointments 715

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 716

A More Catholic Custom than Floral Tributes at Death (*Communicated*) 716

The Evening Mass (*Idiota*) 720

The Custom of the Evening Mass in the Church 721

When were Evening Masses discontinued? 723

Frequent Communion and the Eucharistic Fast (*S. C. B.*) 724

"Deus laudem meam ne tacueris" (Psalm 108). (*The Right Re . Alex. MacDonald, D.D., Bishop of Victoria, B. C.*) 724

The Odds against Oratory: The Rev. H. J. Schroeder, O.P., Answered (*The Rev. John A. McClorey, S J., Sacred Heart College, Prairie du Chien, Wis.*) 735

"Quid Mihi et Tibi est Mulier?" (*The Rev. F. J. O'Sullivan, Port Hope, Canada*) 740

The Scapular Medal attached to the Rosary 741

Medical Authority regarding the Morality of Vasectomy (*John F. Roderer, M.D , Philadelphia, Penn'a.*) 742

A Strange Question of Pastoral Duty 743

Father Drum's Criticism of Father Weigand's Story (*The Rev. Thomas à K. R illy, O.P., S.S.L., Washington, D. C.*) 744

CRITICISMS AND NOTES:

Walsh: The Popes and Science 747

Grisar: Luther. (Band I.) Luther's Werden 749

Lanslots: Handbook of Canon Law 752

Bastien-Elfner: Kirchenrechtliches Handbuch 752

Bastien: Directoire Canonique 752

Corbett: Statutes of the Diocese of Crookston 754

Gerrard: Marriage and Parenthood 755

Byrne: Short Catechism for Those About to Marry 755

Pennacchi: Legenda S. Clarae Virginis 757

Du Puis-Balfour: Life and Legend of the Lady Saint Clare 757

Chérancé-O'Connor: St. Clare of Assisi 757

LITERARY CHAT ..... 759 BOOKS RECEIVED 762

Position of the Episcopate and Clergy toward Socialism

is the subject of a series of articles to begin in the July number (Forty-Fifth Volume) of the REVIEW,

By GEORGE METLAKE

The author illustrates his theme by the life story of the great Socialist Bishop of Mayence, Baron von Ketteler, whom Leo XIII called his "great predecessor in the defence of the rights of Labor against the abuses of Capital."

The principles for which Bishop William Emmanuel of Mayence stood, and which are embodied in his writings, are enunciated in his toast at the first great Congress of German Catholics in Mayence offered "to the plain people," when he declared that as *Religion has need of freedom, so has freedom need of Religion.*

"Ketteler thought that he was not exceeding his rights as a bishop when he spoke authoritatively on social reform. . . . Later he was to enter more deeply into economical problems . . . Ketteler brought the Church of Germany into closer relations with the new social activity. . . . his programme for the protection of labor long served the German Centre as a basis for their social claims." —GEORGE GOYAU in *Catholic Encyclopedia, art.* "Ketteler."

The importance of these lessons is of inestimable value to our clergy in view of the inroads which a false view of Socialism is making among the Catholic workingmen of our industrial centres.

* * * *

The articles on *Training in Our Seminaries* are being continued with a paper on

Discipline in the Seminary

The Jubilee commemorations of America's Cardinal find a record in a superbly colored plate of the

New Escutcheon of His Eminence Cardinal Gibbons

with a commentary regarding its significance by

MR. PIERRE DE CHAIGNON LA ROSE

especially commissioned by His Eminence to execute the design.

In view of the publication on the first of June of the Decree of

Separation of Church and State in Portugal

we shall bring a brief analysis of the terms of the document and an indication of the probable result of its provisions. The question how the Clergy stood and stands in regard to the Portuguese civil power and in regard to its own people is interesting also to American Priests. The information upon which the article is based comes first-hand from competent sources in Portugal.

* * * *

In an article on

American Philosophy

a retrospect is given of the speculation, sometimes brilliantly indulged in, by leaders of American thought, from the days of the earliest Colonists. Such a study has the advantage of showing us at what points we can influence contemporary thought, which is but the composite outcome of our intellectual past.

THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. IV.—(XLIV).—JUNE, 1911.—No. 6.

THE WORK OF THE "HOLY NAME SOCIETY" IN AMERICA.

THE blessing of a Holy Name Society in a parish is recognized by the illustrious prelates and zealous priests of our hierarchy. Nearly all our Bishops east of the Rocky Mountains have written me commending the general establishment of the Holy Name Society throughout their dioceses. To bring about this recognition and to effect the strong organization that we have to-day has been on the part of many a labor of love for God. Many silent but effectual forces of priestly and religious lives have been spent in the service of the Master and for the honor of His Name.

A RETROSPECT.

I may be permitted to say to my brethren of the clergy that in the retrospect of forty years in Holy Name activity I see scores of zealous, saintly priests, now dead, whose names will never be associated with the great movement but who worked enthusiastically for the honor of the Holy Name. Surprise is sometimes expressed at "the prominence into which the Holy Name Society has come in recent years". We priests of the older generation who saw the sowing of the seed see no disproportion in the harvest. The work was done quietly, but effectively. The ground was well prepared. In the greater number of dioceses, and in most of the principal cities of the country, at least one or two Holy Name Societies flourished and furnished proof of the important factor that a well-organized society of men is in the life of a parish. The Holy Name Society seems to be peculiarly well adapted to unite and to preserve in unity the Catholic men

of the United States. It requires the mere essentials of a decent, honest, church-going man of clean speech. As Bishop McFaul has aptly expressed it, the Holy Name Society supplies members with "just that amount of 'moral suasion' which many men need in order to keep them loyal to the regular reception of the Sacraments". When we see to-day the desertion of Catholic men in Catholic countries the fact is forcefully brought home to us that in the Old World there was not enough attention given to the organization of boys and men into church societies or confraternities along lines that would not have been too exacting. Throughout the Latin countries a great number of sodalities and pious confraternities have existed, but the membership of these was practically made up of women. A few devout men, of course, sought the spiritual advantages of these societies. So far as I know, I have not learned of a confraternity or society on the Continent for the past four decades, requiring corporate action in the practice of the essentials of their religion, that has been successful in uniting the majority of the men of the parishes throughout a diocese.

Thank God, our priests here in the United States appreciate fully how necessary it is for the Church to have a hold on our men through the organized effort of a church society. It is recognized that such an organization can not ask too much of our men without failing to hold the majority of them. The Holy Name Society in the providence of Almighty God has filled just the requirements that our priests would have asked for had they been assembled in council with the authority of the Holy See to form a society peculiarly adapted to the Catholic men of America. The Society says to our American Catholic men: "No decent man can refuse to do what the Holy Name Society requires of you. It asks nothing but what the Church asks, but in discharging the obligations imposed on you by the Church, the Holy Name Society merely requests you for a corporate action, that you may have strength in unity and that the strength of your numbers may be an example and an invitation to all weak-kneed men, who, left to themselves, would be devoid of courage or indifferent or careless about the practice of their religion". Writing of the Holy Name Society, His Excellency, our pres-

ent Most Reverend Apostolic Delegate, Monsignor Falconio, says: "Example is a powerful force for good or evil, and the example of a large body of men in a parish practising their religious duties faithfully is at once a stimulus and a help to the members to fervor and perseverance and an inducement to others who, without this example, might be careless and indifferent."

The facts that our priests to-day are so successful in keeping our men faithful to the essential obligations of religion in the Holy Name Society speaks volumes of praise for the priests of the last two or three generations. The fruit of their labors is the material with which we have to work. Many unsuccessful attempts have been made to organize Holy Name Societies among some of our non-English-speaking foreigners who show themselves careless or indifferent to every expression of their religious belief. Undoubtedly, similar attempts would fail to-day in Portugal, France, Spain, and Italy among the very men who need a Holy Name Society most. Without seeking to place blame where it belongs, or without attempting to learn the causes of the conditions existing in these countries, we simply wish to contrast the material with which our American priests have to work with in organizing Church societies for men and that which the priests of Latin countries find in all their endeavors to give men some little respect and appreciation for religion.

While rejoicing at what has been done and what is being done by our priests, and while thanking God for the firm hold the Church has on our American men, we must not fail to recognize the Divine element that has been at work. Men united in the Name of God found the Master in their midst. Their union must have been dear to His Divine Heart; and with infinite affection must He have blessed the laborers and their work, or vain would have been the efforts of His priests, however heroic; vain, as St. Paul said, would have been our preaching. While passing these thoughts over in our minds let us not forget to ask ourselves whether the priests of the next two or three generations will have, in so far as it depends on us, as good material to work with as we have had through the efforts of the saintly priests who have gone to their eternal reward. Let us also incessantly invoke God's

benediction on the work, without which the blessing of development and permanence of the Holy Name Society in America will not be granted.

This leads me to a subject dear to my heart, and that is the organization of our boys and young men into Holy Name Societies. We are living in a day of organization. Men in all walks of life are reaching out to bring everything under organization. Our young men see this and desire it, and if they can not have organization within the Church they will seek it outside. Let not our boys and young men get away from us. Let the hand of religion ever hold them gently but firmly. If we show interest in our boys and young men, as we can in a hundred ways; if by solidly practical instruction, suited to the temperament of their years, we prove to them that religion is the best thing in the world and that without religion they can not be men in the truest and best sense; if our priests will only study their boys and young men, and according to circumstances, locality, and conditions of parishes devise methods of interesting them in religion, success will attend their efforts. Thus will our successors in the royal line of the priesthood of Jesus Christ have material to work with in organizing and keeping the men of America devout Catholics.

History of the Society.

The Holy Name Society owes its origin to the Second Council of Lyons, in 1274, when it was enjoined that the faithful should "demonstrate more reverence for that Name above all names, the only Name in which we claim salvation —the Name of Jesus Christ". Pope Gregory X, in effecting this reformation of giving more honor to the Adorable Name and of making reparation for the blasphemies of the Albigensians and other heretics of that period, deemed it practical to entrust this special commission to the newly-founded Order of St. Dominic. His apostolic letter was directed 20 September, 1274, to Blessed John Vercelli, the sixth Master General of the Dominicans. The brief letter we give in full:

Gregory, Bishop, Servant of the Servants of God, to our very dear son, the Master of the Order of Preachers, salutation and apostolic benediction.

Recently, during the Council held at Lyons, we deemed it a useful commendation to exhort the faithful to enter the house of God with humility and devotion, and to conduct themselves while there in a becoming manner, so as to merit the divine favor and at the same time give edification. We have also judged it proper to persuade the faithful to demonstrate more reverence for that Name above all names, the only Name in which we claim salvation—the Name of Jesus Christ, who has redeemed us from the bondage of sin. Consequently, in obedience to that apostolic precept, "In the Name of Jesus let every knee be bent," we wish that at the pronouncing of that Name, chiefly at the Holy Sacrifice, every one would bow his head in token that interiorly he bends the knee of his heart.

Wherefore, very dear son, we, by our apostolic authority, exhort and enjoin upon you and the brothers of your Order to use solid reasons in preaching to the people, that they may be led to comply with our desires. Thus you will win the crown of justice in the day of recompense.

Given at Lyons, XIII Kalends of October, third year of our Pontificate.[1]

The Master General lost no time in addressing the Provincials of his Order. On 4 November, 1274, he wrote instructing each Provincial "that the preachers subject to your jurisdiction carry out the ordination of His Holiness with scrupulous diligence and by methods calculated to persuade. This we command".[2] It was singularly fitting that this apostolic commission should have been given to the sons of Dominic. The Saint, according to a tradition, used to add the Name of Jesus to the Hail Mary, a practice not then adopted in the Church. The successor of St. Dominic, Blessed Jordan, composed the Little Office of the Most Holy Name, recited even to-day by his children. So dear was this Name to him that he used to sing five psalms, the initial letters of which spelled the name of Jesus. Blessed Jordan, speaking of his contemporary, Fr. Henry, O.P., of Cologne, says: "He used to advise all Christian people to practise devotion to the Holy Name of Jesus." The martyred Dominican, St. Peter, who died in 1252, was accustomed to gather pious people together to sing the praises of the Adorable Name.

[1] Bullarium Ord. Praed. Constit. *Nuper in.*

[2] Letter Ency. Mag. Gen. Ord. Praed. Reichart, p. 96.

This devotion of the first sons of Dominic to the Divine Name may have been known to the Sovereign Pontiff Gregory X. At any rate he knew that the Friars Preachers spoke with the zeal of their Founder, whose life and death were still fresh in their minds; he knew that all Europe resounded with their preaching; he knew that the office of preaching, as their special work, was in perpetuity given to them by apostolic authority; and, therefore, what more wise provision could be made than that they should receive the perpetual commission of preaching greater reverence for the Name of God?

Not satisfied merely with preaching, the Dominicans everywhere erected in their churches an altar to the Holy Name. This devotion continued to be cultivated among the sons and daughters of Dominic. Blessed Henry Suso, O.P., who died in 1365, cut the letters of the Sacred Name into his flesh. St. Catherine of Siena, whose death occurred in 1380, began all her letters "In the Name of Jesus Crucified". To give permanency to the devotion, societies or confraternities were established in Dominican churches. Naturally these, in the beginning, had not that definite organization which subsequent Papal Constitutions gave them. Thus during the fourteenth and fifteenth centuries the history of these confraternities is somewhat obscure. We find, however, that Boniface IX, in his Constitution *Hodie*, dated 31 October, 1401, granted indulgences for visiting the altar of the Confraternity in the Dominican Church of Schusen, Saxony.

Portugal, now almost in a state of anarchy, and sadly in need of a Holy Name Society to renew the faith of its men, and to imbue them with courage for the defence of their religion, has the honor of having organized the Holy Name Society, practically in the form in which we have it to-day. For some years the retired Dominican Bishop Andre Diaz preached energetically devotion to the Holy Name, urging the establishment of a confraternity. There was raging a plague in Lisbon during the year 1432. The saintly prelate, putting his trust in the Sacred Name, besought the faithful to join the confraternity as a means of delivering their affected city, assuring them that the compassionate Master would not turn a deaf ear to their petitions. He blessed water in honor of the Sacred Name of Jesus, distributing it among

the plague-stricken people. The effect seemed miraculous. The Bishop was regarded as an instrument in God's hands for the deliverance of the people. Taking advantage of his influence, he assembled the faithful of the Confraternity in honor of the Holy Name, 1 January, 1433, to give thanks to God. Statutes for the Society were drawn up. It was then determined that the Feast of the Circumcision should be the principal feast of the Confraternity, as it was on that day Jesus received His Name. A ruling was also adopted that on 1 January there should be a solemn procession in which an image of the Infant Jesus should be carried.

Some years previously St. Vincent Ferrer (d. 1419) had powerfully preached on devotion to the Holy Name. This great Dominican Saint, known as the preacher of the Apocalypse, on leaving Italy announced the advent of another Saint, his brother in the Franciscan family, Bernardine of Siena, who became the renowned promoter of the devotion in Italy. In the sixteenth century Charles V and Philip II of Spain, wishing to suppress in their kingdoms blasphemies, perjury, and the terrible profanation of the Divine Name, urged the Dominicans to establish everywhere the Confraternity of the Holy Name of God. The greatest preacher and leader was Father Didacus, of Victoria. Pius IV wrote 13 April, 1564: "We have learned that our beloved son Didacus of Victoria, a religious of the Order of Preachers, a man eminent in the word of God and in zeal, has instituted a most useful Confraternity called the Society of the Holy Name of God, in order to prevent improper language and blasphemy . . . . This Confraternity has been canonically erected and received in different cities and villages of Spain. The faithful have joined it in great numbers, and have used all their endeavors to prevent blasphemy, perjury, and other unlawful swearing . . . And we command all and every one of our venerable brethren, patriarchs, archbishops, bishops, ordinaries of places, vicars general, and their officers, to favor with all their power the aforesaid Confraternity; to assist and sustain it when and where it is necessary and as often as may be required by the Confraternity". The Society established by Bishop Diaz and the loosely organized sodalities to promote devotion to the Holy Name first founded and existing in Dominican

churches now came under the approbation of Pius IV. From a work written by Ponce de Leon,[3] dated 27 May, 1590, we learn that he considered the Holy Name Society in his day among the sodalities and confraternities that flourished in the Church, "deguissima maximeque necessaria . . . et utillisima."

The Society was known, under different names, such as Confraternity of the Holy Name of God, Society of the Holy Name of Jesus, Confraternity against Oaths. Benedict XIII, 26 May, 1727, mentions this in his constitution *Pretiosus.*[4] The official title is now "The Society of the Holy Name of Jesus". Many of the Popes, principally Gregory XIII, Pius V, Innocent XI, and Benedict XIV, Pius IX, Leo XIII, approved of the Society. Pope Pius X on two occasions has by an autograph communication to the Bureau of the Holy Name Society blessed the Society and its work in the United States. In one of these letters he granted three distinct indulgences to the Society throughout the world. Bishop O'Connor, of Newark, has sent a yearly cablegram to Pope Pius X on the occasion of the annual demonstration of the Holy Name Society. In the year 1910 the homage of 65,000 men in the Newark diocese participating in the demonstration was offered to His Holiness. When Pius X was told for the first time of the great army of Holy Name men in the United States, and of their fidelity to the Church and of their regularity in receiving the Sacraments, he took his pen and wrote: "Sit Nomen Domini benedictum".

Practical Working of the Society.

For the canonical establishment of the Society a diploma must be issued from Rome. These diplomas are sent to me in great numbers, duly signed, and I am authorized to fill them out for the various churches. In the last few years I have issued more than a thousand diplomas. During the first three months of the present year one hundred and sixteen pastors have applied and have established in their churches the

[3] "Sanctissimi Nominis Dei Sodalitas adversus Perjuria et Blasphemia. Per Diconsalvum Ponce de Leon. Hispalensem." Preface dedicates the work to the Master General and to the Dominican Fathers of the Minerva Convent, Rome, which Ponce de Leon says he leaves unwillingly after living for five years with the Fathers.

[4] Bull. O. P. Tom. VI, pp. 337, 344.

Holy Name Society. Formerly only one Society was permitted in a city. This Clementine restriction prevented the expansion of the Society. Many years ago I requested the Procurator General, Fr. Cicognani, that he explain our conditions here to the Holy Father and that he address a petition to the Holy See that our Bishops be authorized to dispense with the law of Clement VIII. The petition was graciously granted by Leo XIII. Our Bishops welcomed the authorization and many of them addressed letters to their priests urging the general establishment of the Holy Name Society. When the diploma has been granted, every pastor is authorized to proceed with the formal establishment of the Society, and is given faculties to receive into it the men of his parish. Very much depends upon the proper beginning of a society. I may be permitted to state briefly a few points about its organization, also to lay down some principles which, as experience proves, have governed the flourishing societies.

1. Priests desiring the Roman diploma of institution can procure it directly and within a few days from me. I would ask priests who know from experience what a blessing a Holy Name Society is for the good of religion in a parish, to call the attention of their brother priests to the simple requirements of establishment. Such coöperation will effect within the present year the establishment of a Holy Name Society in practically every parish of the United States. The Apostolic blessing is granted to all priests who promote the extension of the Society.

2. On the day of establishment it is advisable to invite a priest who has had some experience with the Holy Name Society, a neighboring spiritual director, or a missionary of the various religious orders or diocesan bands. Let the men get together at an hour best suited to the convenience of the majority. At the meeting make sure to get the Christian and family name of each man. Equally important as the name is the address. There is a certain amount of mission or triduum enthusiasm which brings men in large numbers to the organization of the Society. Some priests have made the mistake of thinking that this gives a parish only a large paper membership. A Brooklyn priest who was one of the most successful Holy Name directors in the country, when asked

the secret of his success replied, " Shoe leather ". This meant that he went to the homes of the delinquents. If the addresses be secured on the day of organization, and if the spiritual director, with a committee which he may appoint, determine to visit the careless, it will be found that nine-tenths of those who give their names will prove faithful. Even where the name has not been secured in advance of the day of organization, ten, twenty, or thirty young men can go about quickly at the first meeting and secure the names and addresses of all. In a very short time the Society will become moribund if the spiritual director lose interest and " leave the Society to the men themselves ". In such a strictly religious organization the men can not be kept together nor their religious enthusiasm maintained unless the spiritual director be the very soul of the Society.

3. The spiritual director should appoint for the first time the officials of the Society. So much depends upon the co-operation that the spiritual director gets, and he can hope to secure this only from the right kind of officers. He knows the men who will work best with him.

4. The names of the members should be entered in a parish registry of the Society. This is a necessary condition to gain the indulgence. In most parishes one of the assistant priests is spiritual director. When this is the case, he should ask the pastor to sign his name once at the bottom of each page of the registry. Assistant priests can secure this personal faculty for themselves.

5. Teach the men from the very beginning that the Holy Name Society is a strictly religious organization, as much so as the Blessed Virgin's Sodality or any confraternity in the parish. Men must realize that the primary object is to keep them practical Catholics, men of clean speech, who are willing in a sensible, prudent way to suppress as far as they can in others every form of unbecoming speech. The Holy Name Society is not merely a society made up of Catholic men: it is a part of the very life of the parish. Each Society must be interested in its own parish church. Instruct the men that whatever affiliations they have to religious confraternities or sodalities, the Holy Name Society requires them to be an example and an apostle for the good of religion in their own

parish. The members must make their pastors and spiritual directors feel that they will have their coöperation in every way for the good of religion when sought. Every Holy Name Society is as independent as each parish is independent. When the Societies unite in a diocesan union this independence is not lost. The union depends strictly upon the authority of the bishop and the diocesan director to whom the bishop delegates his authority. As the bishop may make a regulation for all the parishes, so he may command through his diocesan director all the Holy Name Societies. Our diocesan unions do not frame laws; they simply counsel, inviting the co-operation of all the local spiritual directors.

6. It is left to each local director to say how often the Society should approach the Sacraments in a body. In some sections of the country it is customary for the Holy Name Society to receive Holy Communion once every three months, but in most places the members go once a month in a body. Individual members should be encouraged to go as often as they can. The second Sunday of the month is the regular Communion Sunday for the Society. This was determined by Gregory XIII in 1580.[5] Holy Name men can gain a plenary indulgence by going to Communion on every second Sunday.

7. Holy Name directors should be on their guard against too highly organized societies for men. From experience we know that men can not be governed along the lines of a young ladies' organization. The principal thing is to get the men to approach the Sacraments in a body. If they be a little careless about the meetings, do not expel them for that reason. The meetings should be short, never more than from fifty minutes to an hour. The meetings can and must be made interesting. They can be held at any time during the month, on Sunday or week day evenings, that will suit the convenience of the greater number. Now that the Holy Name Society is increasing by the hundreds of thousands there is a greater temptation for men in politics and men who would advance their own selfish interests to seek opportunities to address Holy Name meetings. Let Holy Name Societies be on their guard against these. The good practical judgment of the local

[5] Bull. O. P. Tom. I, p. 524, and V, p. 96.

spiritual director, which is founded on knowledge of the circumstances, locality, and existing conditions, must be counted on as the real assurance for the success of the Holy Name meetings.

8. Great good has been accomplished by Holy Name demonstrations. They are at once a public profession of faith and a protest against profanity, false oaths in and out of court, and all immodest and indecent language. The demonstrations must vary according to dioceses. In some places ten, twenty, and even thirty thousand men parade in the episcopal city. This is not possible in dioceses where the cities and parishes are separated by great distances. The Brooklyn and Newark and Boston Unions have admirable arrangements by which the dioceses are divided into a certain number of sections. Each section or group of Societies at the same hour conducts its public demonstrations. In this way near-by small towns can unite and the place of demonstration may be changed each year. These demonstrations have a wonderful effect not only on the Catholic population, but even more wonderful on our non-Catholic brethren. When we see fifty, sixty, and seventy thousand people gathered together for public Benediction we realize that we are living again in the ages of faith.

9. Untold good is being done by establishing Holy Name Societies for boys and young men. An ounce of prevention is worth a pound of cure. The best way to have no profanity and indecent language among men is to prevent them as boys and young men from contracting the habit. Boys are soon taught that profanity and obscenity are unmanly. In some places a boy enters the Holy Name Society as soon as he has received his First Communion. The boys' society meets weekly at the Sunday-school hour. After a little meeting, in which the boys take great interest, the priest or Sister gives an instruction in Christian Doctrine.

Let us take care of our boys and young men now and thus will we ensure, so much as it depends on us, a loyal Catholic manhood in the next generation. Praised be God and blessed be His Adorable Name for all that the Holy Name Society has done for the good of religion among the men of the United States!

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PREPARATION FOR PULPIT PREACHING.

THERE are two classes of priestly men for whom the subject of preparation for pulpit speaking can have no interest—the twelve Apostles and the genius who is at the same time a Saint. For to the first it was said: "Be not thoughtful how or what to speak; it shall be given to you in that hour what to say; for it is not you that speak, but the spirit of your Father that speaketh in you"; and as for the other class, it is of the nature of genius to attain excellence without tuition, and of the Saint to speak "ex abundantia cordis".

Nevertheless the power of the spoken word is the foremost of the human means the Church uses in drawing men to Christ. Unlike the modern sects she does not substitute the pulpit for the altar, nor look to the preaching of God's word as to the main source of her strength. She has the supernatural power of her Sacraments and her Liturgy, and yet her Divine Founder Himself made much of the spoken word. It was "the multitude who came to hear him", who followed Him into the wilderness forgetful of hunger and fatigue, who said, "never did man speak as this man"; and Christ Himself adduced as an evidence of the divinity of His mission the fact that "the poor have the Gospel preached to them".

It is not invidious to say that more should be done in the seminary course to increase the pulpit efficiency of candidates for the priesthood. With a few notable exceptions, much of the work in this regard is perfunctory and conventional. The general policy seems to be to rely upon individual talent and private effort rather than to raise the general standard of efficiency; a conclusion which accords well with the average mediocrity of modern preaching. On the whole, much stress is laid upon practical work, too little insistence on theory. In at least one case, "All practice, no theory", is laid down as a cardinal principle. No one doubts the value of practice, but practice is labor lost without a thorough grounding on theory. This paper presumes to show that theory must precede and accompany all practice, that a correct theoretic knowledge of principles is the only safe guide to success.

In treating of this subject I shall consider, first, personal

preparation on the part of the individual; and secondly, suggest a plan for organized class-room effort suitable at least for those possessed of fair talent, and sincerely in earnest to achieve success.

I.

Before all else the individual must determine for himself the particular style of speaking for which he is best fitted by his own gifts, talents, and limitations. We may eliminate at once the attainment of that peculiar excellence which is known as oratory, that rare gift possessed by few men in a generation which postulates extraordinary endowments of mind and soul and the perfect power of self-expression. And yet it is precisely the striving for the unattainable, the vain and empty simulation of great power, the presumptuous straining after an end without the requisite means of attaining it, that explains many failures in pulpit speaking where success might have rewarded less pretentious efforts. Here as elsewhere, ill-regulated ambition defeats its own purpose. To some may be given the power of clear and simple exposition, to others the special gift of addressing children and the ignorant; some may possess the ability to move through gentleness to devotion and contrition, and others again may excel in anecdote and illustration, drawing thence a moral for the betterment of their hearers' lives. "Which of you", says Christ, "having a mind to build a tower, doth not first sit down and count the cost, whether he have wherewithal to finish it? lest after he hath laid the foundation and is not able to finish it, all that see it begin to mock him saying 'This man began to build and was not able to finish'".

Prayer and piety of life are so constantly urged as a requisite for effectual preaching that the statement is assumed as a truism. Still if this principle were an unqualified truth, a preacher's pulpit efficiency would be in direct proportion to the piety of his private life,—a result quite at variance with the facts of observation. Examples are sometimes adduced where miracles of grace have followed the words of saintly men who had no external qualifications as orators, and the words of St. Paul are cited; "My preaching was not in the persuasive words of human wisdom, but in showing of the

spirit and power". It is true that miracles are as possible in the spiritual as in the physical order, and yet to rely on their aid is a rashness of which these who actually received such aid were never guilty. Thus, Blessed Antony Baldinucci, if we are to believe his biographer, slaved persistently in the preparation of sermons, even though in their actual delivery he was inspired invariably to quite a different theme or quite another manner of preaching. As for St. Paul, the commentators seem agreed that these words to the Corinthians do not refer to his ordinary method of discourse, for St. Paul, even according to human standards, was one of the most persuasive of the world's orators. Whether by "the persuasive words of human wisdom" the Apostle refers to the luxuriant style of decadent Greek eloquence as he found it; whether his physical infirmities on this particular missionary journey were aided by an actual intervention of Divine power; or whether the ignorant Corinthians were incapable of following such a logical and persuasive exposition of his creed as he gave to the Athenians, Ephesians, and Colossians, are questions which call for further solution.

But however important prayer and piety may be for the preacher, it would be erroneous to assume that they are sufficient in themselves for the ministry of the word. It is more reasonable to suppose that in this case God works as is His wont, through human means; that in every spoken discourse there is a body and a soul, the body being the endowment of human talent, and the soul being the unction of divine grace; each requisite, each insufficient without the other, and each in a different way proceeding from the free hand of God. But since God's grace and fervor of life are "good things given to him who asks them" and depend upon the good will of the individual, we may dismiss them from the present consideration, and apply ourselves exclusively to the other element, not easy of acquisition nor so certainly the result of effort, the perfecting of individual talent by persistent training in the rules of art.

The general knowledge which is necessary in a preacher and which should form the basis of his preparation is twofold,—knowledge that is essential and knowledge that is useful. The knowledge that is essential is a full and accurate

acquaintance with Theology, Dogmatic, Moral, and Ascetic. This is so true that a preacher unversed in Theology is as great an anomaly as a lawyer unversed in law. All preaching is but the popular exposition of theological truth; in fact, the mandate which the Ambassador of Christ holds from his Master rests on the words, "Going, therefore, teach all nations". This teaching is not through the medium of the syllogism or in the dead formulas of the Schoolmen, but in living words of truth affecting at once the intellect, the heart, and the will. Scholastic form and metaphysics have served their purpose and have been of inestimable value to the preacher himself. They have taught him logical habits of mind, the power of clear and forceful thinking, accurate distinction of ideas, and the ability to move steadily forward to his end. But having served these purposes they may be dismissed. The Schoolman in the pulpit who remains a Schoolman, can never hope for high efficiency. There is requisite a broader balance of powers. If the artistic spirit divorced from logical restraint puzzles whilst it pleases, and distracts whilst it displays, mere logical power appeals only to a single faculty in man and leaves the others cold and unresponsive.

Closely allied to the knowledge of Theology and quite as essential is a ready acquaintance with the Holy Scriptures. The story of the Gospels, more particularly, should become through years of study and meditation so intimate and personal to the life of the preacher that the maxims, the parables, the incidents in the life of Christ, may be referred to without effort and their lesson expressed with the power which can follow only sympathetic conviction. It was this power which the Apostles owed to their intimate companionship with the Son of God, and the same power, with due proportion, can become his who by careful and sympathetic study has made his own the story of the earthly mission of the Word made Flesh. A suggestion of Father Bernard Feeney on this point is worthy of note: "Perhaps no easier or more useful means of doing this", he says, "could be found than to write a paraphrase of a chapter of the Bible every day".

To the knowledge which is useful for the preacher it is difficult to assign limits. As happy illustration, anecdote,

analogy, and example must enter largely into the popular presentation of truth, it follows that the greater the wealth and variety of his knowledge, the greater will be the consequent power of illustration. The analogies drawn from science, the parallels from literature, and the examples from history, Biblical, ecclesiastical, and profane, are so varied and powerful that the pulpit speaker is justified in taking all knowledge for his province, according to the measure of his capacity and the opportunity afforded him for pushing ever further and further the boundaries of his information. In thus learning new truth and discovering new analogies he will be delivered from the common failing of employing day after day the conventional illustrations which have served preachers and ascetical writers for a thousand years and which through repeated use have lost all power of impression.

Finally, a general acquaintance with current topics should be a part of his equipment in order to remove the common prejudice that priestly men dwell exclusively in a world apart, and that while they may be wise guides in the life of the spirit they have little knowledge of the life of the world. This same truth St. Francis Xavier expresses in his letter of instruction to Father Gaspar Baertz in India.

> When men of the world are admonished by religious persons they generally despise them, because they think that they have no experience of affairs. But if they find that anyone is quite as well versed as they are and has as much experience as they have themselves in the common usages of civil life, they will hold such a one in admiration, trust themselves to him and will not hesitate . . . to carry out what he advises . . . Therefore you must now consider that it is your business to labor in acquiring (this knowledge) as much as in old days you labored to learn philosophy or theology. . . . With this knowledge you will do more good than if you poured forth upon the crowd whole libraries of speculation.

To turn from general to particular qualifications demanded in the preacher, we must recognize before all else that preaching is an art, and that all success must proceed from a broad understanding and a constant application of the rules of art. In all times and countries, the Church has consistently invoked and sanctified the aid of Art. In her liturgy, her music,

her painting, her sculpture, and her architecture, she has striven to symbolize her truth and appeal to man through means best calculated to arouse and refine his sensibilities. This seems so evident that one is almost afraid to advance what no one should deny, and yet it is urged precisely because it is denied by some whose authority has weight. "Simplicity rather than art", is the shibboleth of one who has written to the writer, forgetting that simplicity is the crown of all art, its highest expression, its ultimate perfection, the end and aim of all practice and effort. Yet many lay the flattering unction to their souls that simplicity means crudeness and unpreparedness, and art is erroneously confounded with insincerity, false taste, and the mimicry of external form without the vitalizing influence of the soul within.

"Naturalness" is another quality which art is erroneously supposed to destroy, for naturalness is but the power of self-expression, attainable if at all, through years of effort and application of the rules of art. "It is not the voice of nature", says Professor J. P. Mahaffy, "but the voice of consummate art which speaks simply from the heart, clear and striking thought". That which is natural and inevitable in the untrained speaker is mannerism, and of all faults mannerisms are the most difficult to overcome because the mannerist himself is unconscious of their existence. Naturalness in the pulpit assuredly does not mean a display of bad taste, timidity, awkwardness, monotony of cadence, false use of the voice, exaggerations, and deficiencies, which may have become through years of vicious habit a second nature to the preacher; but it does mean the perfect self-expression of the habits of thought and feeling peculiar to the individual and this through the medium of his own powers perfected and disciplined by training in the rules of art. Thus the dialogue in fiction and drama at their best is natural, not the dialogue we may ever hope to find among men and women as they actually exist, but the ideal and perfect self-expression of certain types of character. And so all public discourse must be based on that which is most natural to man in his intercourse with his fellowmen—the language and manner of ordinary conversation. But language and manner must be idealized and made perfect—the last and most difficult quality to acquire. Art at

its highest and nature in her perfection are one, but the expression of nature made perfect is the province of art.

"Avoid Rhetoric and Elocution", is another rule urged on the young preacher, "as if", says a recent writer, "the majority of preachers were as a rule excessively elaborate in the composition of their sermons, finically elegant in the construction of their sentences, and ultra-luxuriant in their use of ambitious figures of speech". What crimes against good taste have been committed in the names of Rhetoric and Elocution, the memory of everyone can bear unpleasant testimony, yet Elocution means no more than the art of speaking well and Rhetoric is the adaptation of means to the end of Oratory; and that end is to please, convince, and persuade. That which too often passes as Rhetoric and Elocution is external and imitative, tawdry, commonplace, and above all discordant with actual habits of thought and forms of feeling, and like all discord the precise reverse of art. The foundations of Rhetoric and Elocution must be laid deeper than surface rules or tricks of expression: they must rest on broad general culture, on the harmony of feeling and expression, and on that instinctive perception of truth in form and beauty of expression which we call "good taste". Although this perfect balance of powers is unattainable by the majority of men, as the perfect prerequisite of every art is denied to most, still from the recognition of an ideal and from the conscious effort of attainment there will result an art that is *true* even though it fail of supreme excellence through deficiency of power.

In his *Roadside Songs of Tuscany*, Ruskin has laid down a universal canon for failures in art. "All fatal faults in art that might have been otherwise good arise from one or other of three things: either from the pretence to feel what we do not; the indolence in exercises necessary to obtain the power of expressing the truth; or the presumptuous insistence upon and indulgence in our own powers and delights and with no care or wish that they should be useful to other people, so only they be admired by them".

We may briefly apply these general canons of Art to the art of public speaking and perceive how readily false or defective preaching may be traced to these sources.

First, insincerity, or "the pretense to feel what we do not".

There is no question here of positive hypocrisy; it is supposed that every priest has a conviction of the truth of his creed and the nobility of virtue; the insincerity arises from a pretence to feel what is not actually felt at the moment of expression, or from a discord between the actual form of expression and the thought or feeling within. It is due in many cases to a reliance on memorized discourse, the simulation of passion which has either never been strongly realized or is no longer felt by the preacher. It is due in the majority of cases to faulty forms of expression, unreal and extravagant metaphors, studied emotion and factitious indignation. Theoretically, and in many cases practically, the remedy lies in the utterance of carefully premeditated thought, through the medium of extemporaneous language; or, if the courage for this is lacking, in the gradual development from single thought consciously realized and clearly expressed, to the more complex forms of feeling and expression; keeping always within the limits of the preacher's growing power of realization.

Perhaps the second cause assigned is the most fruitful cause of failure, "the indolence in exercises necessary to obtain the power of expressing the truth". By these exercises as applied to the art of speaking are meant the exercise of thought and the exercise of writing. Of these two, the first is the more important, the second is the more practical and certain; moreover as writing presupposes thought and enables one to retain and alter both thought and expression, it has been universally urged from the days of Cicero up to the present time. The value of the exercise of writing is well summed up by Bishop Hedley; "Writing," he says, "stimulates the thought, forces the imagination to work, reveals the obstacles and the pitfalls, makes a man realize how much he does understand and how much he does not, and also, in the very process, gradually informs his mind with knowledge."

Finally, by "the presumptuous insistence upon and indulgence in our own powers and delights and with no care or wish that they should be useful to other people, so only they be admired by them" are included in one sweep all the disastrous consequences of that pettiest of human weaknesses, "conceit". The exploitation for its own sake of a powerful voice, of an exuberant fancy which ranges over earth and

sky for far-fetched metaphor and illustration, the lugging in of what is startling and novel to draw attention to the speaker and excite a passing wonder, the preference for unusual words and forms of expression which dazzle and distract, the citation of poetical passages which serve no purpose to convey spiritual truth; mouthing and ranting and exaggeration, the sounding of brass and the tinkling of cymbal, in a word, "the interposition of man with his borrowed finery between Christ and His people", these things can only excite ridicule and disgust. And the pity of it is that the preacher is saved from the merited jeers of his hearers by the sacredness of his theme and his surroundings.

As these faults are all faults of art, there exists for them a single remedy,—the careful study and appreciation of art and the unremitting application of its rules.

Since the direct purpose of preaching is to secure a result, it is one of the two things in life which must be judged absolutely by the single standard of success. When Aeschines had quitted Athens in the hour of his crushing defeat at the hands of Demosthenes he fled to Rhodes and was in the course of time invited to declaim anew his great oration against Ctesiphon. Incredulous that such a masterpiece should have failed of its effect, the orator was asked to read on the following day the speech of his opponent. When he had finished the reading in the midst of prolonged applause, he cried aloud to his auditors: "How much more would you admire it had you heard him deliver it himself!" Whatever of historical value this anecdote of Cicero's may have, it illustrates a simple psychological truth, that in the presence of perfect art criticism is silent. By "perfect art" is not meant great power exerted in a lofty theme, but the perfect adaptation of means to an end, and that end to convince and persuade. What should be the scope of and what the means employed for conviction and persuasion may well claim brief notice here.

To secure conviction there is requisite the presentation of sound doctrine coupled with clear exposition and logical power. By "sound doctrine" is meant the insistence on great cardinal truths, such as the motives of Faith and credibility, the Incarnation, the mediation of Mary, the nature of Grace and the indwelling of the Holy Ghost, the doctrinal exposition

of the Sacraments, particularly the Holy Eucharist and Penance, and the sanctity and indissolubility of the marriage-tie.

No one will dispute that the preaching of morality has a place and a great place in the Catholic pulpit; but it seems to have displaced the popular exposition of dogma to such a degree that a due proportion should be restored. For one sermon which is a doctrinal instruction, there are ten whose general theme is morality and nine of these are more or less vague appeals to sentiment. The custom is defended by the well-worn commonplace, "The people know well enough what they should believe, they must be reminded what they should do." Whatever traditions in this respect we may have received from the Latin nations and former times, the way to the American people of this twentieth century is through the reason first and the emotion last. We are dealing with a people vain perhaps in their own conceit, but among whom the standard of intelligence is high; a people accustomed to be addressed annually by their political leaders in great campaigns of education; a people of business principles and business methods accustomed to seek out the reason for every course of action; a people whose periodicals are filled with sophisms and erroneous principles and who must be grounded on a solid basis of rational truth; a people among whom Faith readily passes to Indifferentism because their pastors are slow to recognize their needs; a people who ask for bread and are given a stone. It was such an audience as this that St. Paul addressed on the Hill of Mars in the clear, earnest, straightforward appeal to thinking men:

> Ye men of Athens, I perceive in all things you are too superstitious. For passing by and seeing your idols, I found an altar also on which was written "To the Unknown God." What therefore you worship without knowing that I preach to you.

For the exercise of logical power the Catholic priest has an advantage possessed by no other public speaker in the world. He has received a thorough grounding in the laws of formal logic and has applied its principles through a long course of Scholastic Theology. It would seem that any fault in this respect might lie in an undue excess. Why is it then that in so many instances clear, logical presentation does not evince

itself in modern preaching? It may be that the preacher realizes that no mere course of reasoning has ever influenced a hearer for good, while forgetting that persuasion should only follow intellectual conviction. The logical treatment of a subject should show itself in the remorseless elimination of everything, however good in itself, that does not lead straightforward to the end in view. To secure this skill the Principle of Economy as enunciated by Herbert Spencer should be carefully analyzed and consistently applied. The principle is thus expressed:

> A reader or listener has at each moment but a limited amount of mental power available. To recognize and interpret the symbols presented to him requires part of the power, to arrange and combine the images suggested requires a further part; and only that part which remains can be used for realizing the thought conveyed. Hence the more time and attention it takes to receive and understand each sentence, the less time and attention can be given to the contained idea and the less vividly will that idea be conceived.

It follows from this principle that to secure from the hearer a full realization, the thought must be clear, the development orderly, and the pathos and feeling spontaneous. Applied to the external expression of thought and feeling, it requires as far as possible the use of the short sentence or longer sentences of the antithetical type, as well as the orderly arrangement of paragraph and division; applied to the manner of expression, it demands a use of voice and gesture *in exact proportion* to the importance of the thought or the strength of the feeling. It forbids equally the deficiency of a lifeless manner and the excess which "drowns the sense in a sea of sound". It is no exaggeration to say that the right understanding and consistent application of the Principle of Economy in some form or other is absolutely essential to all who would hope for efficiency in public speaking.

Finally, to secure conviction there is requisite the happy and appropriate use of analogy, illustration, and anecdote. As the Rev. John E. Burke, the well-known Paulist, remarked in a letter to the writer, "A preacher should always remember that as far as religion is concerned, people are children". No one who has had the personal experience of the class-room

can doubt the truth of Seneca's dictum, " Longum est iter per praecepta, breve et efficax per exempla ".

No one will of course believe that conviction is the final achievement of the preacher: the more important and difficult task of persuasion still lies before him. But it is no less an error to suppose that conviction and persuasion should be kept separate. The preacher is addressing himself to the souls of men, and of the two chief faculties of the soul, the will and understanding, one is never wholly at rest while the other is in action. Hence to address the whole man, the arguments which insure conviction should be presented in a manner calculated to inspire persuasion. It is the clothing of convincing argument in a persuasive style, the basing of a persuasive manner on strong motives of conviction, the masterly combination of the two powers that constitutes the final external perfection of the art of public speaking.

St. Augustine has laid it down as the first requisite in the presentation of truth, " Ut veritas placeat ". This end is unattainable except through literary power and literary expression. As man is constituted he is most strongly impressed by what is beautiful in thought and form, and the impression thus conveyed is more permanent and more deeply realized in proportion to the striking and original manner in which the truth is presented. Moreover, it is difficult to impress men by truth of which they are already intellectually convinced, and since the novelty cannot proceed from the thought itself, it is the province of literary expression to convey old truth in new and original forms and thus secure the desired effect.

By literary power is meant the ability to perceive and establish new relations between truths externally distinct, and the critical taste which forbids the intrusion of what is crude, commonplace, and ill-adapted to the audience or the sacredness of place or theme; by literary expression is meant the power to clothe abstract ideas in concrete form and to present these images in accurate and striking language. Literary power means far more than this; but these seem to be its special functions in relation to public speaking.

Of all the requisites for successful preaching, this seems the most difficult to acquire. Granted certain qualities of soul, not given to all in the same measure, its quickening power

may be awakened and cultivated by the sympathetic reading of classical literature, and of this literature poetry has the first place. The instance of Bossuet preparing himself for the delivery of his funeral orations by reading aloud a chant of Homer is worthy of note. So intimate is the relation between oratory and poetry that the power of one almost necessarily presupposes at least an appreciation of the other. Both aim at reaching the soul through the imagination. The dignity, the majesty, the cadence of verse may fitly find expression in so lofty a theme as the presentation of the word of God. There can be no stronger confirmation of this truth than the fact that the Holy Spirit of God has clothed the inspired utterance of the Prophets in a form analogous to poetic expression.

That a preacher should lose himself in his theme and forget his hearers is a danger inherent in the nature of his subject-matter. Hence, in the best sense of the abused term, he has need of a popular style. By this it is not meant that the priest of God should imitate the efforts of some sectarian preachers who strive to fill their pews by a straining for grotesque effects, by the utterance of startling paradox, or by the effort "to get down", as they term it, "to the level of the man in the street"; means which lower the pulpit by wiles more becoming the mountebank than the dispenser of God's word. The model of the Catholic preacher is rather the Apostle who "became all things to all men, to win all to Christ". Without seeming to speak down to his auditors, he carefully adapts the tenor of his discourse to their capabilities; without a suggestion of offence he understands and ministers to their spiritual needs; in a word, whilst employing all the arts calculated to insure good will, he will dignify and elevate them to a plane worthy of an ambassador of Christ.

Finally, the persuasive speaker must show in all he says the mark of individuality. There is in all his words the ring of genuine conviction, not the echo of other men's words and thoughts. The copy of a great painting is cold and formal; the copy of a great style or a great sermon is weak and unconvincing. A recent writer has referred to "the mysterious quality of personal attraction". There is no mystery in the power of attraction; the character possessed of strong individuality will always attract men, provided only the in-

dividuality be disciplined, not destroyed, by the practice of self-control. And the priest in the pulpit whose individuality is marked, who has patterned himself after no earthly model, but who has schooled himself in the humility, the gentleness, and the zeal of Christ, will like his Divine Model draw all things to himself.

II.

In conclusion, let us suggest a practical system of class-room instruction for candidates for the priesthood in the seminary course. We use the word "practical" to indicate that in this system all means are regulated by and all rules subordinated to the accomplishment of results, and that result a higher standard of efficiency in the pulpit. We shall consider very briefly the qualities of an ideal instructor for such a course and the means he is to employ in voice-culture, theory, and practice.

The instructor should be no mere professor, no mere critic, but a man who is himself a master of oratory, and this for two reasons; first, because thinking men will not as a rule submit themselves absolutely to the judgment of another of whose ability they may justly doubt; and secondly, because correct guidance must be based on the certain accomplishment of results. A single error in principle will, of course, result in countless consequent errors of practice. The instructor must possess too that broad general culture which enables him to recognize as many accidental differences in style and delivery as there are differences in personal character and talent. He, surely, would be a very unsafe guide for others, who, however efficient he might be himself, would strive to impress on them his own peculiar characteristics. Granting these qualities, the training-power of such an instructor would follow almost as a necessary consequence, for it is of the nature of an efficient speaker to impress others with the truth and reasonableness of his views and to lead them to reduce such theory to practice.

Foremost in this course of training would be a sane and rational system of vocal culture. Without the power of using this great human instrument, of making it obey instantly the direction of the will, of expressing by its means every shade

of thought and feeling, all subsequent training is as the building of a house on shifting and uncertain sands. Yet how little is this requisite appreciated among Catholic preachers of to-day! If the professional singer requires a long and careful course in vocal training, why should the professional speaker disregard this prerequisite for success? We may as well expect one possessed of a soul for music and a correct judgment for tone and harmony to produce from an organ great effects without training, as to find a man with taste and talent for preaching able to use the human voice with power and effect without a proper course of vocal culture. The vicious habits of many years have so perverted the use of the voice that it has ceased to be the ready and docile servant of the will; persistent and systematic training alone can bring it back to that obedience and develop the latent powers long atrophied from disuse. And this training the instructor can secure only in a few secular institutions where vocal culture is placed on a scientific basis.

Secondly, in this proposed course of instruction theory must precede and accompany all practical effort. This point has been insisted on so constantly throughout this paper that there is no need to dwell on it here. One thing alone might be added: the instructor must have studied and analyzed for himself the great masterpieces of oratory, sacred and profane, and learned for himself the secret of their power. The principles of oratorical compositions will thus be presented in no dry formulas of the text-book, but with the power of one who has made himself a free citizen of the agora, the forum, and the parliament, as well as the Catholic Church in all lands and times.

It is important that this seminary course in public speaking should be optional; no one should be forced into the severe training which alone can secure results, but should enter of his own free will and earnest desire. This would eliminate the discouraging presence of those who have no heart for the work and will not submit to the remorseless criticism necessary for success.

As to the manner of conducting practical work, a remark of Professor L. C. Briggs of Harvard in his *School, College and Character*, has application here. Professor Briggs de-

plores the fact that the only perfect efficiency in college life is attained not in the class-room but on the athletic field, in the training of the football squad; and this because only there is the discipline merciless and willingly undergone, and because the immediate consequence of inefficiency and lack of effort is humiliation and public failure. The same principle, with due proportion, may be employed in the training of the speaker to secure a corresponding degree of practical efficiency. In the weekly class, each member should be ready to deliver if called upon a prepared five-minute sermon or part of a sermon on an assigned subject; and in the delivery he may be sharply interrupted and brought to task for faults in manner and expression. He must be brought down to earth whenever his manner suggests exaggeration; and obliged to bring to an unreal and affected composition the severe and searching test of repeating it throughout in conversational tones addressed to one a few feet away. He must be schooled in the Principle of Economy and taught to avoid all that might distract the hearer from the truth to be conveyed; and at any time he may be called upon to defend and explain his use of tone, gesture, and inflection.

Only in this way, by hard work, unremitting effort, and a willingness to accept severe correction can high results be obtained. Finally, each speaker should keep constantly before his mind the excellent suggestion of Dr. Lyman Abbot: "When he rises to speak he must forget himself, pray to be delivered from the ambition to be eloquent by an ambition to win a result, be careless of admiration and covetous of practical fruits in his auditors' lives. Without this moral preparation he will be a mere declaimer; with it he may be an effective speaker. And whether he is what men call an orator or not is a matter of no consequence."

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ASCETIC THEOLOGY IN THE SEMINARY.

Seminary Substitutes for the Teaching of Jesus.

JUNIOR COURSE.

ASCETIC theology is the science of the spiritual life, that life which is born in us of water and the Holy Ghost, and which our Divine Redeemer came to give us in superabundance.[1] His own Life, as revealed in His works and words, is the model and norm of this new life; for He is "the Way", and He has given us an example, that as He has done to us, so we do also. "Quos praescivit et praedestinavit conformes fieri imaginis Filii sui, ut sit ipse primo-genitus in multis fratribus."[2]

Analogous to all other species of life, the spiritual life has three stages; infancy, adolescence, and maturity. These correspond with the Three Ways of ascetic writers: the Purgative, the Illuminative, and the Unitive; and these in turn with the Neoplatonic division: Katharsis, Askesis, and Ecstasis. In the first stage, the soul is freed from the domination of sin, by the eradication of vicious tendencies. In the second, the new life grows in beauty and strength by the practice of the divine and moral virtues. This practice, continued until the virtues become acclimated in the soul, raises the Christian to the third and last stage, in which he, purified from all moral defilement and embellished with every virtue, is united to God by charity. He lives, now not he; but Christ liveth in him. "Respondit Jesus, et dixit ei: Si quis diligit me, sermonem meum servabit, et Pater meus diliget eum, et ad eum veniemus, et mansionem apud eum faciemus."[3]

Ascetic Theology is taught by the spiritual director in conferences, usually given in the chapel. The end which he keeps always before him is not knowledge, but practice. With this in view, he concentrates all the spiritual exercises of the day on the subject of the conference. It is the matter proposed for the morning meditation; the spiritual reading, as well as the particular examen, is confined to it; and during the Holy Mass, in the thanksgiving after Communion, and in

[1] John 10:10. [2] Rom. 8:29. [3] John 14:23.

all the visits to our Divine Guest in the Tabernacle, it is the chief topic on which we speak with Him; and our petitions center chiefly in the grace corresponding to the matter of the discourse. Without such concentration little practical good will be done by ascetic teaching. We may interest; but we shall not impress. In truth, much harm is done by the lack of coherence, direction, convergence, organic unity, in the daily spiritual exercises of the seminary. Meditation presents one subject for reflexion; spiritual reading, another wholly different; the conference, a third; the particular examen, a fourth; the reading at meals, a fifth; and no two have any apparent mutual bearing or connexion. If this disorder be permitted to go on daily for six years, it is easy to imagine what a confused jumble of ascetic knowledge the young priest will bring with him on the mission, and how pointless and ineffective will be his direction of souls in the Confessional.

Another possible defect in the teaching of Ascetic Theology would be an effort to cover the whole ground and leave nothing unsaid. This may be necessary in the other branches of theology: in this it is not necessary, but rather harmful; for the end to be attained is the practice of the Christian Virtues, and practice depends more on the intensity than on the extent of knowledge. Impress one truth on the intellect, and imagination, the feelings and the will; and it is worth a hundred impressed on the intellect alone, no matter how comprehensive and scientific the impression may be. Now for intensity or depth of impression time and repetition and varied presentment and abundant illustration and emotional appeal are absolutely necessary. Hence, I would say that several conferences should be given on each virtue: in many cases, even on each office of a virtue. The vices and other subjects belonging to the *Via Purgativa*, except venial sin, may be treated more briefly; as more emphasis ought to be laid on the positive than on the negative side of the spiritual life. But such are the disastrous consequences of deliberate venial sin that it demands the amplest consideration.

In this intensive method of teaching Ascetic Theology many subjects will have to be omitted or treated cursorily. No matter. Let the general outlines and the main divisions be

stamped well on the memory, and let a careful selection of the most important subdivisions be taken for detailed and prolonged study; and the consideration of those passed over may be left with confidence to the student himself. The sensitive, upright conscience he is developing, and the earnest purpose he has formed of uniting his will in every detail to the Will of God, are sufficient guarantees for his fidelity in the least, as in the greatest, things of the Law.

It must be explained with all possible clearness and force that Ascetic Theology is simply the moral teaching of Jesus arranged and developed in the Church for the guidance of souls to the highest perfection. Every evangelical virtue and precept is as much a Divine revelation as the Incarnation and the Resurrection. To deny or undervalue it, therefore, would be substantially the same as to deny or undervalue either of these dogmas. So, too, the Evangelical Counsels belong to the *depositum fidei*, as expression of the non-mandatory Will of God,—of what, without commanding, He wishes man to do. The distinction of revealed truth into *credenda* and *agenda* does not mean that the latter are not objects of faith quite as much as the former. Humility is not a supernatural virtue, unless we believe that it has been revealed as a condition of Christian life. Neither would the Decalogue, if not Divinely promulgated, open Heaven to us.

But it must not be supposed that the *agenda* are limited to Divine precepts. They include everything revealed by Jesus Christ, whether necessary or conducive to perfect spiritual manhood. Temperance, for example, is necessary: mortification, helpful; the lowest degree of charity is *de praecepto*: the higher degrees are *de consilio*; but all are equally the declared Will of God. It is necessary to keep this in mind; as the purely ethical ideas of Law and Sin too often overshadow all others in our conception of Religion, and we are liable to minimize or disregard whatever comes under neither head. Yet the characteristic feature of the teaching of Jesus was not Law but Love.

The Legislator is merged in the Father; the servant in the child. The service, indeed, is the same; but it is lightened, exalted, sweetened, by the new relation of Sonship attached to our Redemption. "Jam non estis hospites et advenae; sed

estis cives sanctorum et domestici Dei."[4] "Non enim accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum, in quo clamamus: Abba (Pater)."[5]

Such also should be the characteristic feature of the teaching and practice of Ascetic Theology in the seminary. Looking for the Will of our Father in everything we do; hating all deliberate offence of Him; scorning the meanness of indifference to venial transgressions; longing for opportunity to give Him of our best; shrinking from no sacrifice He may ask of us,—such was the spirit with which Jesus inspired His Apostles, and such is the spirit He would inspire in all those who are preparing to take up their work.

Now that our Divine Master is no longer teaching visibly in the flesh, He will surely supply to professors and seminarians all necessary light and help, so that the world may suffer no loss by their later coming. It will therefore be their own fault, if the spirit of the Apostles be not the spirit of the seminary and the priesthood, and do not produce apostolic results. But for this end the original means must be closely adhered to and used. Hence in teaching the theory, the work, the helps, the practice of the spiritual life, the director, while taking the arrangement of his matter from theology, must go back to the Divine Master for his treatment of each subject. He must be familiar with everything He (in the Gospels) and His disciples (in the Acts and the Epistles) have said about it. Each text must be interpreted and paraphrased in accordance with correct, scholarly exegesis; but I need not say that there is to be no obtrusion of critical niceties on the hearers,—no citation of authorities, no appeal to Codices, no vain display of erudition.

But it is in the setting of the text—the context—the director will find his best opportunity for vitalizing his subject, by describing the circumstances, connexions, and forms, in which it was first taught. In this way it will be made concrete and interesting; its doctrinal basis will be manifested and emphasized; and its bearing on individual life will be seen in all its definiteness and urgency. Above all, the Spirit of Jesus

[4] Ephes. 2:19. [5] Rom. 8:15.

Christ, in its sublime strength, simplicity, and beauty, will thus become more and more familiar and lovable to the student, and grace will do the rest.

Such is a general outline of spiritual teaching in the seminary. But before beginning a formal course of Ascetic Theology, it is advisable, if not necessary, to educate and train the junior classes in the daily, weekly, monthly, and yearly duties of seminary life, and also to give them a clear idea of what the priesthood is and of the necessary conditions for entering it worthily. To this preliminary course I would devote the first two years, corresponding with the first and second of philosophy. The last term of the course should be given to conferences on the inspiring examples of apostolic priests in every age of the Church.

During those two years a solid foundation will be laid for that superstructure of eminent sanctity afterward to be built up as a condition of an apostolic priesthood. *The Manual of Piety* will be placed in the hands of students from the first day of their enrolment, and will be explained by the director, chapter by chapter, and article by article, with little or no new matter, but abundant illustration, repetition, and enforcement of the text. The explanation however, although essential, will be secondary to the faithful, exact practice of what is explained in each conference. This correspondence of practice to conference must be urged and insisted on from the start, else a fatal habit of apathy or unresponsiveness will be the result. At the same time the practice must be adapted to the early stage of the spiritual life in which junior seminarians are usually found. Few things are more hurtful to future spiritual growth than advanced asceticism in young fervent beginners. And hence the necessity of singular prudence in selecting matter for their meditation and spiritual reading, as well as deciding the amount of self-examination that is good for them and the degrees of the Christian virtues best suited for exercise. In regard to those degrees it is to be feared that we are sometimes too hasty in our efforts to change natural, into supernatural, virtues, the consequence being that we leave the student or penitent without one or the other. *Festina lente.*

As a large portion of the first year's spiritual instructions

will be taken up with the method and practice of Meditation, I think a few suggestions on the work will not be altogether unprofitable.

1. Impress deeply by endless repetition the essential nature of meditation: speaking with God, or equivalently, conversing with Jesus in the Tabernacle. As long as we can do this continuously, we have no need of directions or methods. Yet we soon find that some method is necessary to fix the attention and to help us to treat consecutively on the matter of our conversation. Any method adopted will appear mechanical in the beginning.

2. The Sulpician method of meditation given in *The Manual of Piety* has to be very much simplified for juniors. Retain the main features: "Jesus is our *Model*, particularly in regard to the present subject. Contemplate the *contrast* between Him and oneself in this regard. *Regret* it sincerely. Pray for help and resolve to lessen it." Details will be filled in gradually; but only when this outline will have become perfectly familiar to students.

3. Above all things else, inspire love of meditation. Our God, our King, our Saviour, our Friend and Brother, invites us to spend a little time with Him. See what He has done for us; what He can do for us; what He has promised to do for us. Realize the honor of an audience with Him.

4. Prudently remove or lessen obstacles to the love of meditation; dissipation, the predominant passion, inordinate affections, habitual sin, light reading, etc.

5. Urge and develop a taste for reading the Bible, the history of the Jewish people, the topography and archeology of Palestine, the Life of our Divine Lord, the history of the Church, the lives of the saints, and spiritual books recommended by the director.

For the conference on the Priesthood I would recommend a director to take the matter of his conferences from the (harmonized) Gospel narrative of the training of the Apostles, from their call to the beginning of the Passion. This narrative, to be interesting and profitable, must be given in a series of word-pictures artistically colored with descriptions of scenery, persons, mental attitudes, customs, dress, etc. There should be no sermonizing and little moralizing in those plain

daily "talks". Paraphrase and amplify the inspired words, and give them a setting somewhat similar to that of their original utterance; and leave the rest to the Holy Ghost.

The morning meditation will correspond to the subject of the previous conference, and may be taken from a meditation book; or, better still, let each student use his copy of the New Testament for the purpose.

As to spiritual reading on the Priesthood I would recommend, first of all, the three Pastoral Epistles of St. Paul, and next the *Selva* of St. Alphonsus, *The Eternal Priesthood* of Cardinal Manning, and *The Ambassador of Christ*, of Cardinal Gibbons.

At the end of this preliminary but most important course, a director should not expect to find all his students converted into apparent saints. A few, indeed, owing to a singularly plastic nature, may seem faultless; but the others will be passing through that nondescript, painful interval of struggle between the tutelage and dependence of youth and the self-government of manhood. Conscience has awakened to the urgency of responsibilities; but natural passions are awake also, and the consequence is severe and often violent conflict between self-indulgence and self-denial. Evidences of this conflict will appear in various forms,—despondency, carnal temptations, unevenness of temper, irregularities of conduct, perplexities of faith, confessions and communions occasionally omitted, etc. Here the charity and prudence of the director will be called into action. His own experience will have previously convinced him that there are psychical states or moods, abnormal and transitory, that modify the gravity of sin; and when he finds students, as in the present case, wading through a nebula of those moods, he will not only give all necessary spiritual help, but he will shield those he directs from the consequences of many serious violations of discipline. Were this always done, many strong capable men would have been saved for the priesthood. Hard and fast rules to which the sanction of expulsion is attached should be executed with extreme caution. *Litera occidit.*

As to the examples of apostolic priests, many may be taken from Butler's *Lives of the Saints;* but the majority, I think, should be pioneer missionaries of our own country.

Father Campbell's *Lives of American Missionaries* will be most helpful for this work.

SENIOR COURSE.

The end to be attained in this course is a healthy, growing spiritual life, characterized by habitual avoidance of deliberate sin, habitual practice of the moral and divine virtues, particularly fraternal charity, habitual use of the means of grace (prayer and the sacraments), a well-balanced, well-informed conscience, and a will on fire with zeal for bringing the world captive to the feet of Jesus Christ. There will be various degrees in the attainment of this end; but every student promoted to the priesthood should have manifested, at the very least, (1) appreciation of the end itself, (2) knowledge of how it is to be attained, and (3) serious and continued effort to attain it. Yet in an Ideal Seminary mediocrity of spiritual attainment should be a rare exception.

The means to this end are to be a reasoned, systematic, practical knowledge of the spiritual life in its source, exemplar, birth, growth, and maturity, combined with corresponding embodiment of each lesson in daily conduct. Such practical application is, I am convinced, the most essential work of a seminary; and therefore earnest enforcement of it is the chief duty, not alone of a spiritual director, but of every member of the faculty. Students do not take kindly to it; because many circumstances lead them to form the erroneous opinion that the chief and primary work of the institution is intellectual. Until this error is rooted out *by the united action of the seminary,* the director's labor will be seriously impeded, and the results from it will be meagre and superficial.

As the Exemplar, nay more, the Life of the spiritual life that is growing in us is that of Jesus Christ, we must necessarily keep our eyes fixed on this Divine Model, study its every feature, interpret its spirit, appreciate, admire, and reverence its simplicity, beauty, strength, grandeur, transcendence. It must be at the same time a reproach and an inspiration to us; and with that generosity and self-sacrifice which it quickens in us, we must set about taking it into us and assimilating it, slowly, steadily, progressively, until it becomes the dominating principle of our lives, and men may say of us as was said of St. Paul: "Cor Pauli Cor Christi."

This assimilation of the spirit and features of our Divine Model will be half-hearted and ineffectual, unless it be urged and inculcated as an imperative duty, not merely in the technical sense of mortal or venial sin, but from the broad view of the priesthood as incorporation with Jesus Christ in His eternal Priesthood. How can a vain, proud, arrogant man aspire to personate the meek and humble-hearted Saviour in the Mass? How can an unforgiving man undertake to preach forgiveness of injuries in the pulpit? How can an ease-loving, self-indulgent man dare to become an apostle of Him who was born in a stable, who during His life had not where to lay His Head, and who died on a Cross? The more thoroughly we realize the sublime offices of the priesthood, the more sensibly and keenly we shall feel the unseemliness, the indignity, the profanity of approaching the Holy of Holies with unclean hands and an uncircumcized heart.

The spiritual life to be developed in this course should make for the formation of a strong, consistent, well-balanced. beautiful, lovable character. Holy priests are sometimes hard, cold, angular, unsympathetic, repellent, and repulsive. Others, also holy men, appear effeminate and sentimental. They preach sweet, affecting sermons; pray for sinners, instead of inspiring them with the fear of Divine wrath; sit for hours in the Confessional, directing pious souls in the Ascent of Carmel, but never going after the Lost Sheep. Others again are overflowing with zeal, but hot-tempered, impatient, fussy, a trial to weak nerves, a ferment without reaction in an easy-going, self-satisfied community. Each of these would do perfect work if, without changing, he modified the salient feature of his character, so that its eccentricity might not be a rock of offence to his people. But the modification, if not made in the seminary, will never be made at all. Yet the laity have a right to find in their pastor, not a lop-sided, but a well-rounded, symmetrical person.

Another suggestion. I have made it in regard to the junior division, but it applies equally to the senior. Young men may be over-spiritualized in the seminary, at the great risk of collapse and reaction in the priesthood. Hence I would make sure of the natural virtues whilst inculcating the supernatural. I would urge every legitimate motive for practising

them; and I would show how they may be sanctified, (1) by the morning offering, and (2) by the motive of charity. For a priest's violation of a natural virtue, say truth or honesty, would in most cases give grave scandal. Therefore, to practise the virtue in order to avoid disedification, becomes a supernatural act of fraternal love. Even the supernatural virtues, with one exception, should not be urged for practice beyond their first stages. Make them be admired and loved with all the eloquence and zeal at your command. Show clearly and emphatically their necessity as part of that eminent sanctity which the priesthood demands,—the necessity, therefore, of daily growth in them. But explain that the growth, to be solid and permanent, must be slow and wisely regulated by spiritual direction.

The one exception is fraternal charity. "In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem." [6] I have never been able to understand why the imperativeness of these and similar words of our Divine Lord does not cause the Catholic to shudder, and ask his conscience with pale, trembling lips: "Am I living in a fool's paradise, expecting religious exercises to save me, whilst I make charity characteristic of my life neither before God nor the world?" And if the conscience of a Catholic layman be horror-stricken by the possibility of an affirmative answer to this question, what about the conscience of the Catholic priest who is obliged to preach and, still more, to *live* charity and make it the distinguishing feature of his priesthood?

It follows that all the offices of fraternal charity must be taught and inculcated in the seminary, and practised by the faculty and the students, as its *primary* and *most essential* work. The world is waiting to be converted to Jesus Christ; and her hesitancy is largely due to her expecting and not finding in individual Catholics that uniform and eminent brotherly love which He foretold would characterize His disciples. There is a Christian semblance of charity offered by the sects and a non-Christian substitute for it paraded by Philanthropy; and although both ignore the essentially supernatural motive of the virtue, they threaten with their command

[6] John 13:35.

of unlimited wealth to obscure our claim not only to possess the charity proclaimed by Jesus, but also to possess it in so eminent a degree as to make it a distinctive mark of the Divine origin of the Catholic Church. The dangers to faith in our time from external and internal enemies are trivial compared to the dangers from moribund charity with which we are threatened. There must be a crusade coëxtensive with the Church for the revival of Christian charity. "God wills it;" wills, too, that the seminary take the initiative.

Note. Father Le Gaudier, S.J., in his classical work *De Perfectione Vitae Spiritualis*, treats of Ascetic Theology under six heads with the following subdivisions:

Pars Prima: De Perfectionis Natura et Causis.
1. De Natura Perfectionis. 2. De Causis Perfectionis.

Pars Secunda. De Triplici Perfectionis Gradu seu Statu.
1. De tribus illis Gradibus in genere, praesertim de primo.
2. De secundo Perfectionis Statu.
3. De tertio Perfectionis Statu.

Pars Tertia. De Praxi Perfectionis.
1. De Perfectionis Idea, Desiderio, et Examine Particulari ad eam necessario.
2. De duplici Praxi Cognitionis seu propriae seu Divinae, et Conformitatis Voluntatis nostrae cum Divina.

Pars Quarta. De Perfectionis Mediis, hoc est, de Virtutibus. (Nulla Subdivisio.)

Pars Quinta. De Instrumentis Perfectionis.
1. De primo Instrumento, quod est Exhortatio.
2. De secundo Perfectionis Instrumento, quod est privata Directio spiritualis.
3. De tertio Perfectionis Instrumento, Meditatione et Oratione.
4. De Quarto Instrumento Perfectionis, Examine generali Conscientiae.
5. De quinto Instrumento Perfectionis, Examine particulari.
6. De sexto Perfectionis Instrumento, quod est Electio.
7. De septimo Instrumento Perfectionis, Manifestatione Conscientiae, quae fit Superiori extra Confessionem Sacramentalem, praesertim in Societate Jesu.
8. De octavo Perfectionis Instrumento, quod est Exercitium Praesentiae Dei.
9. De nono Instrumento Perfectionis, Confessione Sacramentali.
10. De decimo Instrumento Perfectionis, de multiplici et recto Eucharistiae Usu et Cultu.

11. De undecimo Instrumento Perfectionis, Officio Divino.
12. De decimo secundo Instrumento Perfectionis, Renovatione Votorum.
13. De tertio decimo Instrumento Perfectionis, Mortificatione.
14. De decimo quarto Instrumento Perfectionis, Methodo recte formandi Actiones nostras.
15. De decimo quinto Instrumento, Conversatione.
16. De decimo sexto Instrumento Perfectionis, recto Modo agendi Nostrorum cum iis qui curae ipsorum subsunt, praesertim Convictoribus.

Pars Sexta. Introductio ad solidam perfectionem, per Manuductionem ad Exercitia Spiritualia S. P. N. Ignatii, integro Mense obeunda.
(Nulla Subdivisio.)

This excellent work, of which the foregoing is a summary, ought to be in the hands of every spiritual director. Yet written as it was some three centuries ago, in Catholic France, for Jesuit scholastics living and destined to live permanently in a religious community, it is not suited, without large modification, to the requirements of our American seminaries. The vow-bound spiritual life, developed under rigorous supervision and cast in one unbending mold, grows toward contemplation rather than action, self-sanctification rather than apostolic work. Thrice happy is the young man who is called to such a life; but those not called to it need other training. They must be equally spiritual-minded, chaste, meek, humble, self-denying, mortified, obedient, charitable. They must pray, meditate, examine, confess, communicate with the same fervor. But they must be trained to do all this irrespectively of superiors, rules, supervision, censure, or other human motive,—simply because of the necessity and benefit of it for their own life and work. Yet, reconciled and fitted to this spiritual training, must be the development of the individual character, responsibility, self-reliance, well-balanced judgment, refined deportment and address. Hence, the *Media Perfectionis,* or the Virtues, must be treated with greater, and the *Instrumenta* with less amplitude than Father Le Gaudier has given them. Hence also, a spiritual director must not rely so much as he does on the desire of an ideal perfection for the enforcement of our teaching; but he must make constant appeal

to sound judgment, sense of congruity, consideration of consequences, public opinion, example, etc., to support the primary, supernatural motives of persuasion.

As no motive can have the persuasive force of the Voice and Words of our Divine Master, I repeat what I have already said more than once, that our teaching of theology—and, most of all, of Ascetic Theology—should keep in closest touch with the teaching of Jesus, interpreted of course by Catholic exposition or practice, but kept in its own Divine sphere, unmixed with human theory or manipulation.

Let us take, then, Father Le Gaudier's division of Ascetic Theology as the framework of our spiritual conferences; but let us expand or contract his subdivisions, or ignore them altogether, without scruple, when we prudently judge the change to be for the best interests of our students.

Our next preparatory step will be to find what is the teaching of Jesus on our subject, and to study it exegetically in itself, and in the circumstances in which it was delivered. Finally, we make practical application of the moral truth, show its place in the necessary or befitting equipment of a priest, and urge its acceptance. When the meditation, examination of conscience, and spiritual reading are made on this selfsame subject, and this for some days, we may rely confidently on our Divine Master for the grace which alone can make our teaching effective. "Non volentis, neque currentis, sed miserentis est Dei." [7]

We must bear in mind, however, that between the spiritual conference in the chapel and the adoption of its lesson by each student, a battle has to be waged within himself and a victory won by aid of grace in which the director and confessor can give much help. Confidence in self-direction and self-management comes from lack of self-knowledge, and is not easily shaken in students. Yet shaken and shattered it must be, before there is any real growth in the spiritual life. The director, then, must win the affectionate esteem and trust of his pupils. He must next point out the very different grounds for confidence in the management of self, and confidence in the management of business affairs. In the latter

[7] Rom. 9:16.

we are safely guided by the virtue of prudence; in the former, not so, because of the bias given by self-love to the judgment, and of the difficulty that each one experiences to understand and estimate the finer, evanescent workings of the soul. Consciousness often fails us as a criterion of consent to internal temptation, or, indeed, to our spiritual state before God. "Nihil conscius sum," writes St. Paul, "sed non in hoc justificatus sum." Everyone sees us better than we see ourselves. Everyone also knows our character, oddities, weaknesses, capabilities, limitations, much more clearly than we ourselves know them. *A fortiori*, then, a director, aided by experience and the knowledge we give him by candid revelation of all we know about ourselves, is competent to advise us and to help us to make the most of our lives.

Direction is all the more effective when given in connexion with Sacramental Confession. Yet, even here it is well to remember the adage: "Merces ultroneae vilescunt." When counsel is not asked, a few words will be enough; but asked or not, it should be concise, appropriate, kindly, and encouraging. Unmitigated harshness deserves suspension *ipso facto*. The Prodigal Son would have starved on the swine-husks, if he were not drawn homeward by the hope of a warm welcome from his father. And still the knife must cut deep sometimes. The tendency never to delay Absolution is practically as well as theoretically unjustifiable; and in certain circumstances it is more necessary in case of weekly, than of yearly, penitents. Extraordinary signs of sorrow are less equivocal in the latter than in the former. After administering an anesthetic in the form of paternal interest, encouragement, final victory, peace of soul, etc., the kindest as well as the wisest direction of an aspirant to the priesthood will deal drastically with all bad habits of a serious nature, and continue to do so until there are sure evidences of amendment. There is no more harshness in this than there is in a mother's holding her child while the surgeon is cutting into its flesh to save its life.

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VASECTOMIA ILLICITA.

LIBENTISSIME D. Editori invitanti me ad respondendum in ECCLESIASTICAL REVIEW morem gessi; occasio enim peroptata mihi offertur clarius et efficacius proponendi meum argumentum. Non est meae intentionis, sicut nec fuit in articulo in *Zeitschrift für Kath. Theologie* publicato, carpere defensores adversae sententiae vel eorum modum argumentandi—immo explicite agnovi, ex utraque parte stare graves rationes—sed discussioni inservire volui et volo, considerando totam rem sub alio respectu; et in hoc conatu per ipsas exceptiones factas a RR. PP. Labouré et Donovan non parum adjutus sum.[1]

Primum et praecipuum, quod ex sententia horum theologorum in mea argumentatione desideratur, est *probatio majoris*; dicunt me non probasse actionem illam incisionis habere etiam effectum malum, scil. moraliter malum; et hoc esse punctum saliens totius quaestionis.

Sed omnino negandum est, in principio a me allato *semper* agi de effectu *moraliter malo*, i. e. de actione alterius mala, cuius ego causa sum. Sunt casus (ut de scandalo, de cooperatione ad res inhonestas) ubi hoc obtinet. At idem omnino principium etiam applicari debet in casibus damnificationis, ubi effectus ex mea actione sequens est *malum physicum* alterius, scil. privatio alicuius boni. Et quaestio tunc solvenda est, num hoc malum physicum imputari debeat agenti, ita ut per connexum quem habet eius actio cum hoc effectu, ipsa fiat moraliter mala. Nam etiam malum physicum alterius non licet mihi intendere, quia est iniuria, in nostro casu etiam erga Deum, qui habet dominium plenum in membra hominis.

Obiiciet qui alteram sententiam defendit: Saltem si alius consentit, licet damnum eius intendere, quia non est iniustum nec vera damnificatio.—At respondeo, numquid in omni casu *potest* consentire vel renuntiare suo iuri? Hic illa mea distinctio inter *liberum usum* alicuius membri vel facultatis et *ipsam existentiam* huius membri vel facultatis summi est momenti. Nam *liberum usum* Deus hominis arbitrio commisit,

[1] Valde ingratum mihi accidit, quod articulum P. Labouré celeriter legens, cum iam sub prelo esset mea elucubratio, erronee ejus sententiam retuli. Revera damnat vasectomiam in utroque casu, tantum diversas affert rationes. Quod hisce quaeso excusatum velit.

ideoque possum renuntiare huic usui ob maius bonum, praesertim supernaturalis ordinis; ita possum me castigare, magnos dolores inferre mihi, famem et sitim tolerare etc. Sed *ipsius membri vel facultatis* plenum dominium, ita ut etiam destruere possim, Deus mihi non commisit; et haec est ratio, cur ne ad paccatum quidem vitandum possim abscindere membrum vel destruere facultatem. Si vero non possum ad malum supernaturalis ordinis vitandum, neque ad malum inferioris ordinis licebit.—Utique auctoritati publicae Deus censendus est concessisse aliquod dominium ad poenam infligendam eo ipso quod hominem voluit in societate ordinata vivere; de ratione vero huius dominii in II° argumento agetur.

Utrum tale damnum proximi agenti imputetur nec ne, non pendet solum a causa proportionata gravi, sed etiam ab intentione agentis et a connexu actionis cum illo damno; ut *non imputetur*, debent 4 illae conditiones verificari; si una vel altera non verificatur, illud malum physicum imputatur agenti, i. e. eius actio fit in his circumstantiis iniusta erga alterum.

Exemplo illustrabo, quod passim adhibetur. Medicus vult praebere mulieri praegnanti medicinam, ex qua praevidet secuturum abortum. Quaeritur, num eius actio (applicatio medicinae) sit moraliter mala, necne. Habet haec actio duplicem effectum, bonum alterum, i. e. sanitatem matris, alterum malum, mortem infantis. Si dico, mortem infantis esse *malum*, nemo intelligit esse *moraliter malum*, moraliter mala potest esse *actio producens* mortem infantis, sed *mors ipsa* est effectus physice malus. Quando nunc medico imputatur hic effectus, ita ut eius actio in se indifferens, fiat moraliter mala? Respondent omnes, si una ex illis 4 conditionibus non verificatur. Sumamus nunc circumstantias similes sicut in casu vasectomiae. Actio ipsa (praebere medicinam) est in se adhuc indifferens; causa proportionata adest: mater servanda in bonum familiae. Ergo 1ª et 4ª conditio impleta est. Sed supponamus nunc, medicum intendere, non solum permittere, mortem infantis, (defectus 3ae conditionis), vel medicinam esse talem, ut primario efficiat mortem infantis et tantum *per hunc malum* effectum obtineatur bonus (defectus 2ae conditionis); mors infantis *imputatur* ei, i. e. eius actio, quamvis in se indifferens, fit moraliter mala, non obstantibus rationibus gravissimis suadentibus conservationem matris esse moraliter necessariam.

Si circumstantiae tales essent, ut medicina directe ordinaretur in remotionem febris vel alterius infirmitatis, ita ut primario obtineretur bonus effectus, quamvis certo praevideat secuturum abortum, quem vero non intendit, effectus hic physice malus non facit eius actionem moraliter malam.

Et si medico non licet in priori suppositione praebere medicinam, numquid auctoritati civili licebit, tale quid praecipere? Talis lex esset inhonesta, proinde invalida.

Nunc applicatio huius exempli ad nostrum casum erit facilis. Actio, h. e. incisio ipsa, est indifferens; causa proportionate gravis adest: praeservare societatem a generatione defectuosa. (Proinde P. Labouré non potest a me postulare, ut refutem eius argumenta; ipse agnosco, adesse vere gravissimam rationem ad faciendam illam operationem.) Et si medium inveniretur, per quod primario bonus effectus obtineretur, etsi certe praevideretur secuturus malus, si ex. gr. inveniretur modus purgandi spermata vel separandi spermata infecta a sanis, quamvis gravis infirmitas patientis sequeretur, statim summo cum gaudio proclamarem hunc modum esse licitum et optimum. Sed quamdiu ex incisione primario sequitur privatio facultatis generativae, quae certe est malum physicum, ita ut haec *directe* debeat *intendi*, et tantum *per hanc* obtinetur bonus effectus,—tamdiu ratio mihi dictat, actionem fieri malam, non obstantibus rationibus gravissimis. Quo vero posito neque auctoritas publica eam potest praecipere; nam iisdem legibus moralibus regitur ac individuum.

Et privationem facultatis generativae esse malum physicum puto me sufficienter probasse, adducto etiam S. Thoma et concedente ipso adversario meo. Nam si non esset effectus physice malus, certe liceret eum admittere ad peccatum vitandum, certe etiam P. Labouré permitteret privato homini, illi operationi se submittere ob illas graves rationes. Sed si non licet (secundum St. Thomam et communiorem sententiam) ad *peccatum vitandum* privare se (non solum *libero usu*) sed *physica facultate aliqua* (v. g. videndi, loquendi, generandi), neque licet hoc ob bonum inferioris ordinis; peccatum est malum ordinis *supernaturalis*, et quod ad hoc cavendum non licet, neque ad malum naturalis ordinis praecavendum licebit.

Utique respondebit P. Labouré negando paritatem; scil. ad peccatum vitandum semper alia remedia praesto esse. Sed

idipsum obtinet etiam quoad rempublicam: alia remedia praesto sunt, ut ipse mihi concedit; et si haec media *per accidens* in aliquo statu non sufficiunt, per talem infelicem conditionem non iustificantur media iniusta, sicut neque homini privato licet, si media moralia insufficientia sunt per accidens in aliquo individuo, quod accidere potest, adhibere media mala.

Alterum nunc argumentum addam, quod probat directe, rempublicam non posse talem operationem perficiendam curare; *excedit enim hoc competentiam auctoritatis publicae.* Auctoritas publica habet certe et debet habere omnia iura, quae ipsi necessaria sunt, ad finem suum consequendum, i. e. ad bonum publicum *communi et libera conspiratione* assequendum; sed etiam *sola haec iura* habet et in tantum, quantum necessaria sunt. Debet ergo liberam actionem singulorum et liberum usum bonorum non supprimere, sed tueri et ordinare. Comparatio cum membris humani corporis, quam P. Labouré affert, non potest applicari cum omnimoda paritate sed tantum valde analogice. Nam singula membra corporis relate ad totum non habent propriam libertatem et proprium finem, proinde possunt destrui in bonum totius. Sed membra societatis civilis retinent suam propriam libertatem, habent proprium finem, nec unquam possunt sine laesione iustitiae deprimi in mera media; auctoritas civilis debet tueri eorum libertatem et liberum usum omnium bonorum; si destruit, competentiam suam supergreditur. Si agitur de bonis infimi ordinis, i. e. de bonis fortunae, aliqua ingerentia reipublicae conceditur, scil. dominium quod dicitur altum, sed valde limitatum et conditionibus variis circumscriptum, v. g. ut indemnem faciant proprietarium. Sed quoad bona corporalia nullum scio auctorem, qui tale quasi-dominium altum concederet; et quomodo indemnem faceret illum hominem? Nunquam vero competit auctoritati publicae, exigere actionem quae habet effectus malum et bonum ita coniunctos vel subordinatos, ut bonus nonnisi per intentionem mali obtineri posset.

Certe quis obiciet, auctoritatem civilem habere ius, poenas etiam corporales, immo poenam capitis statuendi.

Sed imparitas magni momenti est inter rationem poenae et illum effectum bonum obtinendum per vasectomiam, scil. praeservationem ab infantibus male dispositis. Potestas poenam,

si opus est etiam capitis, imponendi competit auctoritati publicae, quia societas civilis omnino non consistere potest sine hac potestate; non solum in uno vel altero statu, sub his vel illis circumstantiis, ad hoc vel illud bonum publicum obtinendum necessaria est haec potestas, sed simpliciter ubicumque habentur homines capaces abusus libertatis, in quovis statu, ad ipsam existentiam et ordinatam activitatem auctoritatis publicae requiritur potestas coercitiva. E contra in casu vasectomiae non agitur de ipsa existentia auctoritatis publicae, nec in omni statu et sub omnibus conditionibus tanta necessitas erit, nec agitur de bono, quod aliis mediis obtineri non potest. Brevi, potestas coercitiva est *necessaria per se* et *simpliciter* et *ubique*, ad *ipsam existentiam ordinis publici*—bonum per vasectomiam obtinendum vero *non est tam universale nec necessarium* nisi per accidens.

Si quis omnimodam paritatem statuere vellet inter bonum commune per poenam et per vasectomiam obtinendum, cogeretur ad consequentiam, quod respublica posset etiam (si opus est) *occidere* hominem defectivum nocivum (v. g. pestiferum), sicut potest malefactorem (si opus est) in poenam criminis. Hanc vero consequentiam nemo affirmabit—proinde nec licet talem paritatem urgere inter potestatem poenas statuendi et potestatem operationes perficiendi.

Si status quaestionis poneretur iuxta placitum P. Donovan: "In aliquibus statibus statuta est haec lex de vasectomia; estne haec lex valida?"—iterum inter conditiones ad validitatem legis requisitas negarem adesse secundam (honesta) et tertiam (iusta).

Pauca adhuc de atrophia testiculorum ex iudicio quorundum medicorum sequenti ex illa operatione. Secundum ea, quae novissime audivi a medicis catholicis, multum pendet, in quo loco vasis deferentis illa incisio fiat. Si fit in loco, ubi simul vas sanguinem deferens scinditur vel ita ut comprimatur pars abscissa, utique atrophia certe sequetur, dum sub aliis circumstantiis etiam potest praecaveri. Sed quidquid sit de hac sequela, si meum argumentum est validum, in omni casu est illicita operatio. Hoc etiam complures medici catholici, quamvis non tam praesentia habeant principia moralia, mihi responderunt, ubi primum casum audierant, quin multum deliberarent vel dubitarent.

Manet ergo meo iudicio operatio haec illicita sive a privata sive a publica auctoritate fiat ob bonum commune; quod attinet aptitudinem huius operationis ad poenam, videntur adversarii consentire meae opinioni, eam non esse aptam ob rationes allatas in priori articulo.

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VASECTOMY IN DEFECTIVES.

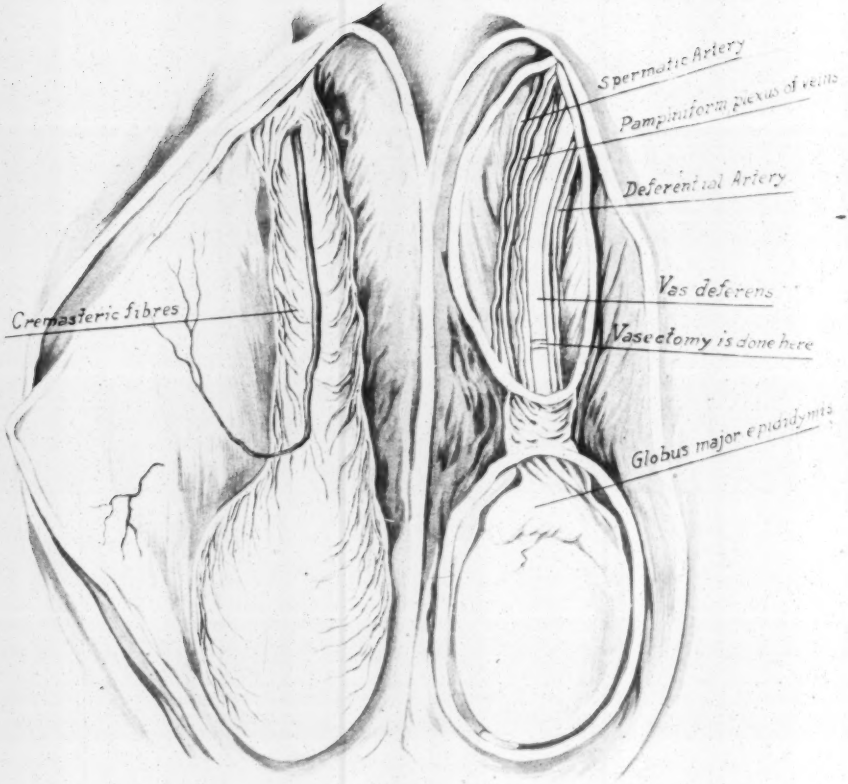
THE State of Indiana in 1907 enacted a law that obliges the superintendents of some prisons and asylums to appoint two surgeons whose office is to sterilize sexually criminals, idiots, imbeciles, and similar persons, if these surgeons in consultation with the chief physician of the institution deem it advisable to prevent the propagation of children by such so-called degenerates. Since 1907 in Indiana about 800 male criminals have been sterilized, and in 176 of these cases the patients themselves asked for the operation. Similar laws have been promulgated in Connecticut, California, and Utah; and physicians of several other States are trying to have this practice more widely extended in America. The law passed the Pennsylvania Legislature in 1905, but the Governor would not sign it. French and English physicians also are advising its adoption in Europe.

The motive for this law, its advocates say, is that it is a practical method of preventing sexual crimes, and the procreation of degenerates who are harmful to society. Extremists wish to include as the persons affected by it "the insane, the imbecile and feeble-minded, chronic inebriates, confirmed criminals, habitual vagrants, the permanent pauper class, the congenital deaf and dumb, sexual perverts, and the like." [1]

The contention is that the insane alone cost the United States $85,000,000 annually; that insanity is steadily increasing, and heredity is by far the most important factor with which we have to deal in the consideration of the main types of insanity. It is the chief cause of from 60 to 70 per cent

[1] Dr. Lewellys F. Barker, *Maryland Medical Journal*, September, 1910.

VASECTOMY



THE VAS DEFERENS

At the left the testicle, vas deferens, and the blood vessels are shown as covered with the tissues that make the sheath of the spermatic cord. At the right the sheath is laid open to show the testicle, the epididymis at the top of the testicle, the vas deferens above, and the blood vessels.

of all forms of mental disease. Its cost advances 4 per cent each year.

The number of criminals in the United States in proportion to the total population in 1850 was 1 to 3442; in 1900 it was 1 to 586, and now it is about 1 to 500. There are at present almost seven times as many criminals in proportion to the whole population as there were in 1850. Criminals breed criminals; not by a direct inheritance, but through the environment into which they bring their children. Poellmann, of Bonn University, traced the descendants of one female drunkard through six generations: in 800 descendants, 107 were illegitimate, 102 were beggars, 181 were prostitutes, 76, criminals in a grave degree, 7, murderers; and they all cost the State $1,206,000.

The Jukes Sisters, two illegitimate prostitutes of New York State, bred in five generations 709 criminals. 52 per cent of the women were prostitutes, whereas the ordinary ratio of prostitutes to other women is 1.66. These descendants have cost the State up to the present time $1,500,000.

Alcoholics engender degenerates. Legrand in France examined 215 alcoholic families, and he found in three generations 814 descendants who were tainted or fully degenerate: 197 of these were alcoholics; 322 were weak-minded or idiots; 161, still-born; 37, prematurely born; 121 died shortly after birth. That is, 60 per cent were degenerates.

In a series of 1000 idiotic, epileptic, and weak-minded children in Paris, Bourneville found that 620, or 62 per cent, of these children had alcoholic parents. For 38 per cent of the remaining 480 children he could find no history—probably many of these also had the alcoholic taint. This percentage has been verified in many other places.

Hereditary transmission is certainly a cause also of many diseases of the nervous system. Friedrich's Ataxia is a progressive incoördination of the arms and legs, which finally involves the tongue, larynx, and eyes. It commonly attacks several members of the same family between the tenth and twentieth years. The waddling uncertain walk, and other symptoms, resemble those of locomotor ataxia. The disease is undoubtedly hereditary; it exists in the patient's ascendants and descendants. It has never been cured, or even alleviated.

The patient dies from intercurrent affections, and there is a marked liability to acute infectious diseases in the terminal stage.

Progressive Muscular Dystrophy is also hereditary and incurable. In the course of this disease the muscles of the trunk and legs atrophy. There is great difficulty in arising from a lying to a sitting position. The respiratory muscles may be involved and the tongue. The patient commonly dies from some infectious disease which he can not resist. Related to this disease are Hereditary Progressive Neurotic Muscular Atrophy, Progressive Spinal Muscular Atrophy, an infantile form also of the disease, and the Progressive Spinal Amyotrophy of adults.

Amaurotic (*amaurosis*, blindness) Family Idiocy is hereditary. It causes paralysis, blindness, and idiocy; and the child dies at about two years of age.

Huntington's Chorea also is hereditary. It is a widespread disease, but the cases are not numerous. Its symptoms are first observed between the ages of 30 and 40 years. Once it appears in a family it does not miss any succeeding generation of the affected members, but it does not appear in the offspring of those individuals in a family that escape the disease. It thus follows the Mendelian law of heredity. One group of families showed 117 affected and 99 unaffected descendants. The malady progresses from choreic and ataxic symptoms to dementia and death. There is a marked tendency to suicide in patients suffering from this heritage. Sometimes one or more members of a family that has shown Huntington's Chorea develop, instead of the chorea itself, epilepsy, imbecility, paranoia, grave hysteria, and similar neuroses.

Migraine, epilepsy, hysteria, are other serious diseases which have an hereditary element.

In the study of the Mendelian principles of heredity considerable work has already been done on such heredity in man as regards the recurrence of certain abnormal and pathological conditions. Nettleship and others gathered the history for many generations of certain families in which hereditary presenile cataract appeared, and they found the disease follows the Mendelian law of dominants and recessives.

The abnormality is likely to be dominant. When the condition occurs in any member of a family some of this individual's descendants will surely show the condition, and some will escape. Those that escape never generate affected children. In one group of nine such families, there were 148 cases of cataract, 155 cases without cataract, and 17 cases unknown.

Stationary Night Blindness, a disease in which there is a marked inability to see in a dim light—but the malady does not progress (it is distinguished from Progressive Night Blindness in which final complete blindness is common)—has been traced in one family through ten generations, the descendants of a man so affected who was born in 1637 in France. In this family there were 130 persons known to be affected by the disease, and 242 unaffected. Here the excess of the unaffected over the affected is not in keeping with the Mendelian law, but the full data were not available.

Retinitis Pigmentosa, a degenerative, progressive disease of the retina, is hereditary. There is a strong probability that Glaucoma is to be included in this category. Deaf-mutism is also an hereditary disease, and there are numerous less grave hereditary maladies.

In all these pathological conditions where there is consanguinity between the parents, the conditions that favor the recurrence of a given malady are, of course, intensified.

There is, then, a frequent occurrence of many and very grave hereditary diseases, and it is evident if a person affected with one of these pathological conditions is rendered sterile the spreading heritage of affliction will cease as far as he is concerned.

Method of the Operation.

The surgical operation by which the male is sterilized, according to the Indiana law, is double vasectomy, or severing of the vasa deferentia; the female can be sterilized by double fallectomy, or severing of the Fallopian tubes. In the male the operation itself is trivial. It is done in about three minutes, without general anaesthesia, and the man can go about his business immediately—it is not necessary even to stitch the small skin opening. In the female the operation

is somewhat dangerous—it requires a coeliotomy, an opening through the belly wall into the abdominal cavity, but that operation is done now without real danger, sometimes merely to clear up a diagnosis.

In the questions under review here there has been no consideration of fallectomy, and for the present the discussion will be confined to vasectomy. The only difference, however, between the two operations is that in the female there is a certain risk of life from the coeliotomy, but in the male there is no risk whatever.

Vasectomy is a severing near the testicle of the vas deferens, which is a duct, passing from the testicle up along the groin, through the belly wall by the inguinal canal, down along the pelvis and under the bladder, where it opens into the bottom of the urethra a short distance in front of the bladder entrance. The vas is about two feet in length, and it has a diameter throughout the greater part of its course of one-tenth of an inch.

The spermatozoa, the fructifying part of the semen, are formed in the testicle; the liquid part of the semen is made at the other end of the vas deferens in the seminal vesicles, and the prostate gland, at the base of the bladder. Cowper's glands, also at this end of the vas, may form part of the fluid, but the physiology of these glands is not clearly known.

Running along the vas deferens, within the sheath of the spermatic cord, are the spermatic artery, the pampiniform (*pampinus*, a vine-tendril) plexus of veins and the deferential artery. These vessels with the vas and the sheath over the whole bundle make up the spermatic cord.

In vasectomy, under local anaesthesia by cocaine, a slit is made through the skin of the scrotum behind, the sheath of the spermatic cord is opened, the vas deferens is isolated carefully from all blood vessels, it is ligated by silk or gut, a short piece is snipped out between the ligature and the testicle, and the skin wound is left to close itself. The same operation is done on the second vas.

There is an erroneous notion, common among surgeons, (1) that the end of the vas near the testicle should be left open, not ligated. The reasons they give are that if this

part of the duct is shut the testicle will undergo cystic degeneration; (2) the testicular secretion, which has some tonic effect, should be permitted to exude from the open duct, to be absorbed by the pampiniform veins.

Both these notions are without foundation. Dr. Edward Martin, Professor of Surgery in the Pennsylvania University, and one of the best authorities on such matters, told me both ends of the cut vas may be tied without any ill effect whatever. He has found a testicle containing living active spermatozoa, which had been tied off for twenty years. If cystic degeneration takes place this is from other causes, not from shutting the vas. The testicle is the only duct-bearing gland that does not decay after its gland is occluded. When the vas is cut, and the testicular end is dropped into the scrotum unligated this end almost certainly heals shut. Should it remain patulous, any spermin exuded from its open end upon the pampiniform veins is negligible. Testicular secretion naturally reaches distant parts of the body through the blood vessels of the testicle.

Dr. H. C. Sharp of Indianapolis after ten years' experience with the operation, during which time he did 456 vasectomies, says [2] he has never seen any unfavorable post-operative symptom. "There is no atrophy of the testicle," he tells us, "no cystic degeneration, no disturbed mental or nervous condition following, but, on the contrary, the patient becomes of a more sunny disposition, brighter of intellect, ceases excessive masturbation, and advises his fellows to submit to the operation for their own good."

Effects of the Operation.

Severing the vas in the manner described, carefully leaving the blood vessels intact, has no effect whatever on the testicle except to shut off the spermatozoa from the semen. Ligating the vessels will cause atrophy of the testicle, and be equivalent to castration, a very different result.

When the vasa alone have been severed the effects are:

1. the person on whom the operation has been done is conscious of no change;

[2] *Journal of the American Medical Association*, 4 December, 1909.

2. there is no possibility of impotence at any time;

3. the semen is discharged just as before the operation, except that it is sterile owing to the lack of spermatozoa, and owing to this lack also it is slightly reduced in quantity;

4. the entire function of the vas and testicle may be restored at any time by reuniting the cut ends (shortly after the operation, or twenty years after the operation, if you like) and the semen will then at once become fertile. If the end of the vas near the testicle is too short, or otherwise unavailable, the upper end can be united to the epididymis by Martin's operation. This has been done with complete success. The operation for restoration, however, is not simple; it requires skilled surgery, and in the best hands it may fail at first through a post-operative constriction of the lumen of the vas. This lumen is very narrow—about a tenth of an inch. Vasectomy, then, merely suspends the function of the testicle.

Dr. Carrington of Virginia, about a year ago, reported[3] twelve cases of vasectomy on convicts. Ten of these twelve cases had been confirmed masturbators; all were cured by vasectomy. One masturbating epileptic was cured of both conditions. Two dangerous homicides were rendered perfectly harmless and peaceable.

His first case was a negro under a long sentence for murder. This man grew insane in prison, and whilst in the insane ward he committed a second murder. Later he was sent back to the gaol as cured of his insanity, but he became insane again; he recovered and relapsed repeatedly. He was a confirmed masturbator and sodomist, a dangerous, brutal savage. After vasectomy he improved physically and mentally, and a year ago he was "a sleek, fat, docile, intelligent fellow—a trusty about the yard."

The explanation of the fact that vasectomy quiets sexual excitement, according to Dr. Charles E. de M. Sajous, one of the best authorities on the human glandular system, is that "severing of the seminal path causes disuse and atrophy of the testicular adrenal rests, and a corresponding reduction of the adrenal secretion it contributes, as overflow, to the

[3] *Virginia Medical Semi-monthly,* Vols. xiv, xv.

circulation at large. As the adrenal secretion sustains the vascular tonus, the dimunition of its production *lowers correspondingly* the general blood pressure, and therefore the cerebro-cerebellar hyperaemia, which in the subjects submitted to operation, had caused abnormal sexual excitement." [4]

What is implied in this statement is very technical and complicated, and difficult to make clear to one that is not a biologist, but, roughly, it means that in patients given to such pathologic sexual excitement, there is a chronic blood-congestion of the cerebrum and cerebellum, a consequent sexual erethism, and this congestion is brought about by an excess of spermin, the secretion from the testicular "adrenal rests", which are of a tissue in the testicle analogous or identical with adrenal tissue. If that spermin is cut off the excitement is allayed.[5] In the female, the ovarian secretion acts exactly like spermin in the male. This explanation is not to be taken as indisputable—there is an element of theory in it, but the theory is very strong from analogy.

The Theologians' Views.

The next subject for consideration is the morality of vasectomy. There has been much discussion of this phase of the operation by moralists, and, as commonly happens in medico-moral disputes, many of the moralists had extremely erroneous notions of the physical side of the question.

The Rev. P. A. Schmitt, S.J.,[6] has given us one of the latest reviews of the question, and a consideration of his article will show how the moralists misunderstand the physical data. I have not his article; I quote from the résumé of it given in the The Ecclesiastical Review, May, 1911.

He said: "Since there is disagreement among theologians regarding the effect of this operation as inducing the impediment of matrimony called *impotentia*, the conclusion adduced on either side of the assumption must remain doubtful".

There is positively no more question of impotence arising

[4] From a letter to myself.

[5] See Sajous: *Internal Secretions and the Principles of Medicine*, and his article, "True Versus False Opotherapy," in the *New York Medical Journal*, 4 September, 1909.

[6] *Zeitschrift für katholische Theologie*, I. Quart., 1911, p. 66.

from vasectomy than from shaving your beard. If the *whole spermatic cord is ligated and cut*, that is, the blood-vessels together with the vas deferens, impotence will result, but that is not vasectomy at all.

He cites the statement of Father Ferreres, in *Razon y Fe*, that "several Spanish surgeons attest the invariable consequence of such operations to be *atrophia testiculorum*; sometimes this atrophy sets in rapidly and causes death; in other cases there is a gradual decay".

Evidently these Spanish surgeons were told the whole spermatic cord is ligated and cut, not that mere vasectomy is done. In such a case the testicle will atrophy. The assertion that "sometimes atrophy sets in rapidly and causes death", is untrue even when the whole cord is tied. There is no foundation whatever for that assertion. Either Father Ferreres misunderstood the surgeons, or the surgeons misunderstood him. The Spanish physicians are equal in skill to any in the world, and it is certain that the men quoted spoke from false data.

Father Schmitt says again, "the assumption of the restoration of the 'facultas generandi' is without sufficient ground. True, an operation which will successfully unite the parts of the duct that has been severed, so that it may again properly function, is possible; but such an operation would have to take place before atrophy has really set in, that is to say, very shortly after the performance of vasectomy. Now that is, under the circumstances of the proposed case, out of the question, since it would frustrate the ostensible purpose for which vasectomy is recommended".

These assertions all relate to a cut spermatic cord, and even in the latter case they are not true. There may be trouble, on the part of the surgeon, to restore completely the "facultas generandi" at any time after a vasectomy, but it can be restored years after if necessary. This restoration has been effected, by Martin for example.

He adds, "this process of physical degeneration is accompanied by a general lowering of the vital functions similar to that which accompanies castration, an operation which for this reason has been stigmatized by the reputable portion of the medical profession as a crime against humanity".

There are three statements here, and two are directly contrary to the truth. 1. There is no degeneracy of any kind after vasectomy; 2. there is no general lowering of the vital functions after castration—on the contrary, eunuchs are noted for their vigorous bodily and mental health; 3. reputable surgeons do look on castration as a crime against humanity unless it is done to save life, or as a legal punishment. To make a eunuch without these motives is, of course, "a crime against humanity", but not because, as Father Schmitt says, it "lowers the vital functions generally".

Further on he continues, "according to the admission of the advocates of vasectomy since the 'aptitudo ad coitum', and hence the 'libido, sed imperfecte satiata', remains, it follows that none of the noxious consequences incident to the dangerous habit of onanism will cease in the case of degenerate criminals".

It is (1) untrue that the "libido est imperfecte satiata"; (2) if Father Schmitt will read the reports of the surgeons that have done vasectomy on criminals hundreds of times, and not the imaginings of men that are not physicians at all, he will find the second part of his statement also altogether erroneous—just what vasectomy actually does is to check a tendency to onanism.[7]

So far I am not defending or attacking vasectomy, but merely clearing away an accretion of untruth so that we may get at the question rationally.

The Right Rev. Mgr. Jules De Becker, Rector of the American College at the University of Louvain and Professor of Canon Law in that University, is of the opinion that vasectomy is immoral. He obtained the opinion of the Jesuit Professors Vermeersch, De Villers, and Salsmans, who agree with him. Mgr. De Becker says:[8] "Mutilatio hujusmodi non probabiliter tantum sed certo dicenda est gravis; si enim ad solam procurandam sterilitatem tenderet jam gravis esset . . . verum,

[7] After my comment on Vasectomy had been put into type, I saw the excellent article by Father Schmitt which is published in this number of the REVIEW. He presents in it a correct general ethical doctrine with remarkable skill in argumentation, although he missed the exceptional case where there may be probability in favor of Vasectomy, as I shall show farther on in the course of this paper.

[8] THE ECCLESIASTICAL REVIEW, Vol. XLIII, p. 356.

cum hominem impotentem reddat de gravitate nemo potest dubitare ".

Vasectomy does render a man sterile temporarily; it suspends the function of the testicle alone, but this may be restored at any time. It does not render him sterile always, therefore the condition is changed from Mgr. De Becker's notion of it in the first part of his statement.

The assertion that vasectomy ever, under any possible combinations of circumstances, did, or does, or will render any man impotent, I repeat, is absolutely untrue. He says it is the " communissima Doctorum sententia " that it renders men impotent. It is not the opinion of a single medical doctor anywhere, unless he is criminally ignorant.

He continues: " Vasectomia enim nihil aliud est quam sectio canalium virile semen deferentium, unde plena impossibilitas verum deinceps ejaculandi semen: aliunde vero, omnes admittunt ejaculationem *veri* seminis pertinere ad essentiam copulae carnalis, et ideo impotentem reputandum esse eum qui alios quidem actus perficere valeret sed capacitate ejaculandi semen, quacumque de causa, privatur existit; cujus rei applicatio habetur quoad eunuchos seu castratos quos Sixtus V impotentes declaravit, quamvis alios actus perficere valeant quod et ipsi vasectomiam passi perficiunt ".

He says truly that vasectomy is a cutting of the vas deferens, but the inference " unde plena impossibilitas verum deinceps ejaculandi semen " may be denied flatly, or at least distinguished: semen *fertile*, transeat; semen *sterile*, nego. The semen in the method of ejection, and all others qualities, remains exactly as it was before vasectomy except that it lacks spermatozoa. It is a genuine but a sterile semen.

He continues: " aliunde vero omnes admittunt ejaculationem *veri* seminis pertinere ad essentiam copulae carnalis ". I distinguish here again: veri seminis saltem sterilis, concedo; veri seminis fertilis, nego—and I shall prove this distinction. St. Alphonsus Liguori says (*Theol. Mor.* lib. vi., n. 882), " *Fines intrinseci essentiales* [sc. matrimonii] sunt duo: traditio mutua cum obligatione reddendi debitum, et vinculum indissolubile. *Fines intrinseci accidentales* pariter sunt duo: procreatio prolis et remedium concupiscentiae. *Fines* autem *accidentales extrinseci* plurimi esse possunt, ut pax concilianda,

voluptas captanda, etc. His positis, certum est quod si quis excluderet duos fines intrinsecos accidentales, non solum valide, sed etiam licite posset quandoque contrahere: prout si esset senex et nuberet sine spe procreandi prolem, nec intenderet remedium concupiscentiae: sufficit enim ut salventur fines substantiales, ut supra."

According to St. Alphonsus, then, and the practice of the Church, a man with sterile semen may marry; therefore he is not impotent. Furthermore, since vasectomy makes the semen only sterile, and does not affect it otherwise, Mgr. De Becker's contention for impotence from this point of view, here and elsewhere in this article, rests on no solid foundation.

The case of the eunuchs declared impotent by Sixtus V is different. Eunuchs lose the *potestas coeundi* together with the *potestas generandi*. There are only five cases in medical literature where a part of the *potestas coeundi* remained for a while in eunuchs, and these cases are doubtful. What Antonelli says [9] concerning the sexual power of eunuchs is not true. For a correct statement see Curran,[10] and Cheevers [11] on the eunuchs of India. There is much historical material also concerning noted eunuchs from the time of Bogoas, the eunuch of Alexander the Great, and the eunuch of Queen Candace converted by St. Philip,[12] down to the present day. An excellent analogous example is the gelding among male horses. For everyday work a gelding is much better than a stallion; the altered horse is as strong as the stallion and much more gentle and tractable. Furthermore, even when eunuchs have a temporary and partial *potestas coeundi* they lack semen—hence the decision of Sixtus V.

Father Ethelbert Rigby, O.P., Professor in the Dominican College at Rome, also opposes vasectomy,[13] and his argument starts from notions of the physical side of the subject as erroneous as those presented by Mgr. De Becker and Father Schmitt.

If vasectomy is illicit, and it is illicit, except probably in

[9] *Med. Pastoralis*, Vol. i, n. 170.
[10] *Provincial Medical Journal*, Leicester, April, 1886.
[11] *A Manual for Medical Jurisprudence for India.*
[12] *Acts of the Apostles*, ch. 8.
[13] THE ECCLESIASTICAL REVIEW, Vol. XLIII, p. 70.

one condition, it is not illicit for the reasons advanced by Mgr. De Becker and Fathers Schmitt and Rigby.

The Morality of Vasectomy.

Now we may consider the morality of vasectomy. There are cases of pathological sexual erethism which are so violent that the patients must be put into straight jackets to prevent constant masturbation. The semen of these patients is sterile. If they are confined in straight jackets they will die. Vasectomy will quiet such persons; and as it is used here to save life it would evidently be licit in this particular condition.

If, however, we consider a man that after marriage will transmit to many descendants, say, Huntington's Chorea, a disease necessarily fatal, the condition is very different from that of the patients just described.

The man with Huntington's Chorea is normal sexually. There is no need of cutting his vasa to quiet sexual excitement. Vasectomy on him will solely prevent a propagation of his kind; it will cure no disease. There is a bad effect, which is the sterilization; and a good effect, the prevention of the extension of Huntington's Chorea to the offspring. The sterilization, too, is perpetual, intentionally, if not in itself, because as the patient is incurable a restoration of function would be foolish. There is no reason for sterilizing such a man at all unless he is to be left sterile for the remainder of his lifetime. His sterilization is a grave mutilation, done neither to save life, nor in punishment. There is, then, a good effect and a bad effect from the vasectomy.

2. The good effect, however, (the prevention of the spread of chorea), is not the immediate result of the vasectomy; but it is subordinate to the bad effect, and attainable only through the latter, which is (1) a grave mutilation; and (2) not the sole means to avoid the evil consequence.

3. The mutilation is deliberately and directly intended; not permitted. It is done as the means to the end.

4. There is a grave cause for the mutilation, but an insufficient cause, especially since there are other means to the end.

Therefore, in an incurable disease, where we have a patient with rational means (among these the Sacraments) to help

him to avoid marriage or unchastity, vasectomy may *not* be done.

Toletus defines a grave mutilation as an "Abscissio membri, vel vulnus quo membrum redditur inhabile ad actionem ponendam"; [14] and such a mutilation is permissible only to save life, or as a punishment. A private individual may not mutilate himself, nor permit another to mutilate him, except to save his own life. De Lugo [15] says: "Sicut homo non est dominus sui, sic non est dominus suorum membrorum; nam homo est omnes suae partes simul; si ergo haberet dominium suarum partium esset dominus sui ipsius. Sicut ergo non potest de se disponere, sic nec de suis membris; quia suum esse componunt et integrant.

"Ceterum, quia licet non sit dominus est tamen administrator et gubernator sui ipsius; ideo quando abscissio alicujus membri necessaria esset ad conservationem vitae, potest illud abscindere, cum partes ordinari debeant ad totum, et consequenter postponi debeant bono totius".

Another kind of case would be a criminal or an insane person who has homicidal and dangerous sexual tendencies, like Carrington's first patient. Such a case may present varying aspects: (1) the patient may be a sane criminal, and responsible; (2) he may be insane, dangerous to society, but irresponsible; (3) sane or insane, up to the present time he may not have committed formal or material crime, but unless restrained he evidently will commit crime when the opportunity is present.

The Physician's Right to Operate.

In the first condition, that is, when we have a sane criminal (a) may a physician in his private capacity, with or without the patient's consent, do vasectomy? (b) May the State have vasectomy done?

In condition (a) if such a patient is sterilized by vasectomy he is rendered harmless and peaceable; secondly, he can not propagate his kind; and either a grave mutilation is done on him, or a suspension of function, if there is an intention

[14] *De Instructione Sacerdotum*, cap. 23, ad 3.

[15] *Disputationes Scholasticae et Morales*, Tract. De Justitia et Jure, Disp. x.

to subsequently restore the vas. The first effect is entirely and certainly good; the second effect, the sterilization, is evil.

The children, supposedly yet unborn, of the patient will be degenerate, diseased, and criminal at least materially, but very probably not responsible morally, or only partly responsible. They will be a burden on society and a danger, but the more degenerate they are the less responsible they will be morally, and the more likely to attain eternal salvation if baptized. One or more of the children, if taken out of evil environment, may have reason enough to become self-supporting and harmless. All the children, however, at the time the patient is considered are merely possible; but although they are only possible, they have rights, as the possible heirs of an entailed estate have rights which effectually check the actual users of the estate from squandering it. On the other hand, a diseased or lunatic human being is immeasurably better than a none-existent being. It is sheer evil to breed diseased cattle, but that is not true of diseased human beings.

On the one side, then, we have a sane criminal, homicidal, from whom women are not safe; on the other, diseased, dangerous children, who are merely possible. If you do vasectomy you certainly tame, and possibly cure, the savage, but you make the possible children impossible if the sterilization is left permanent.

In any action like vasectomy which has a good and a bad effect, four conditions must be fulfilled to render the bad effect permissible.

1. The action that is the cause of the good and the bad effects must itself be good or indifferent morally.—Here it is vasectomy, which in itself is indifferent morally.

2. The good and bad effects must each be an immediate result of the act as a cause; that is, the good effect must not be so subordinate to the bad effect as to be attainable only through the latter.

Here the good effect (the quieting of the patient) is a direct result of the vasectomy, which shuts off the excess of spermin that is irritating the patient's sexual centres; secondly, it is not a result of the actual sterilization, which is the bad effect of the vasectomy. This statement, however, is not absolutely certain; there is a strong element of theory in it,

it is, however, *very* probable. The terms "probable" and "probability" will be used in this article in the technical ethical sense.

3. The bad effect must not be intended, neither immediately nor remotely; it can at best be admitted or tolerated as absolutely unavoidable.

Here the bad effect is done unwillingly; it is tolerated as altogether unavoidable. An extenuation of the bad effect might be offered by saying that vasectomy is only a suspension of function, since the restoration of the function of the testicle is possible later by reuniting the ends of the cut vas, and thus there would be no real grave mutilation, no serious bad effect at all.

4. There should be a relatively grave cause for the act. This grave cause is evidently present—the quieting of the dangerous symptoms.

Given, then, a patient like the man described in this case, a physician in his private capacity, has probability enough in favor of the operation to let him do vasectomy, whether the patient is sane or insane, or actually or possibly criminal. Remember this is only my own opinion, offered with much diffidence for whatever it may be worth. The case is one that must finally be decided by the Holy Office.

Is State Interference Legitimate?

If we have a sane adult criminal in the condition of Carrington's patient may the State do vasectomy on him?

1. If the vasectomy is done by the State on an unwilling patient merely as a therapeutic measure the action is illicit, because the State thus transcends its power, as I shall show hereafter.

2. If the patient is willing to have the operation done, he may probably (my opinion again) have a physician perform it; and in the same line of reasoning the State might have it done at the man's request.

3. The State may, however, have vasectomy done on a sane criminal as a punishment, provided the vasectomy is really a punishment; but that it is really a punishment in a case like Carrington's negro is extremely doubtful. Castration is undoubtedly a punishment, and the State might

inflict that mutilation for sufficient reason; but vasectomy may be even a decided advantage from the criminal's point of view: 176 cases on Dr. Sharp's list in Indiana were criminals who asked for the operation.

4. The State might (probably) have vasectomy done on an insane materially criminal patient like Carrington's as a therapeutic measure, but certainly not as a punishment, because punishment supposes responsibility in the punished.

5. The State may not do vasectomy, under any circumstance, on a sane patient that has a transmissible disease if the patient is not a criminal. The proof for this statement will be given below.

6. If there is a criminal that happens to have Huntington's chorea, or a like disease, may the State do vasectomy on him as a punishment, for, say, rape?

Supposing the vasectomy is really a punishment, there are two effects from the vasectomy: the punishment, a good effect; and sterilization, a bad effect; and each is an immediate consequence of the vasectomy. If the sterilization is permitted, not directly intended, there is seemingly no immoral quality in such a punishment—provided always it is a punishment. I can not see, however, how it is to be deemed a punishment practically.

That the State may mutilate a criminal in punishment is proved readily. St. Thomas says:[16] "Quia ipse totus homo ordinatur, ut ad finem, ad totam communitatem, cujus est pars . . . potest contingere quod abscissio membri, etsi vergat in detrimentum totius corporis, ordinetur tamen ad bonum communitatis, inquantum alicui infertur in poenam in cohibitionem peccatorum. Et ideo sicut per publicam potestatem aliquis licite privatur totaliter vita propter aliquas majores culpas, ita etiam privatur membro propter aliquas culpas minores." See also Molina, *De Justitia et Jure*, vol. iv, tr. iii, disp. 5.

"Neoscholasticus", a writer in the THE ECCLESIASTICAL REVIEW (Vol. 43, p. 314), quotes the passage from St. Thomas just given, and tries to argue therefrom that, if the State may mutilate *in punishment*, it may mutilate those that are not

[16] *Summa Theologica*, 2. 2., q. 75, a. 1.

criminals to prevent possible crime and disease. That is an enormous leap. There is no connexion whatever between the premises and the conclusion here.

Cardinal De Lugo [17] offers the following difficulties with their solutions, which dispose of the argument of "Neoscholasticus", and define what the State may not do as regards vasectomy. In no. 103 De Lugo supposes that a tyrant demands the head of an innocent man in a city or this tyrant will burn the city and kill the inhabitants. Why may not the State, then, he asks, cut off that member for the safety of the whole body politic, as a person may cut off his own hand to save his whole body. Continuing the difficulty—the State has not dominion over the life of a citizen, nevertheless it may kill a citizen in punishment of crime, because the punishment is useful to the whole State for the common good. Why, moreover, should the State be permitted to kill a criminal rather than an innocent man since it has no dominion over the life of either, and we suppose the death of each is necessary for the common weal?

Still continuing the difficulty, De Lugo urges, if you answer by saying a man may cut off a diseased member, but not a sound one, to save his body, and the State in like manner may cut off a criminal member, but not an innocent one, this answer does not let us out of the difficulty: we may cut off a sound member of the body to save the whole body—suppose, for example, a man tied by the arm and in danger of death from flood or fire, he might cut off a sound arm to escape death, if no other means presented. In like manner the State might cut off an innocent (sound) member to save its life from the tyrant mentioned above.

De Lugo solves the difficulty thus: The State has no dominion over the life of its members, and there is a great difference between the members of the human body and those of a body politic. A member of a human body has no right in itself against the other members; nor is it capable of natural injury, since it is not separable from the whole suppositum or person. The suppositum or person has a right to the use of the members; it alone is injured when a member is cut off;

[17] *Disputationes Scholasticae et Morales,* Trac. De Justitia et Jure, disp. x, sect. iv of the Paris edition of 1869.

and the members are solely for the utility of the suppositum. Therefore, we may licitly cut off a member to save the suppositum for which this member exists.

The State, however, may not wrest the life of its members to its own utility, or destroy them for its own utility; because the citizens are not for the State; on the contrary, the State is for them and their utility. That a rational being should be for the utility of another makes him a slave, and supposes dominion in the user. A slave is differentiated from a subject by the fact that the subject is only politically governed; that is, governed for his own utility and good; the slave is governed despotically; that is, only for the utility and good of his master. The State, then, may not as a master use the life of a subject for its own utility alone.

Although the suppositum does not own its members, yet since the members are not separable from the man, are not self-centred as the citizens in a State, the man may use them for his own utility. They are as stone or wood that have no rights in themselves, as slaves under a master, not as subjects in a body politic; therefore, they may be sacrificed for the good of the suppositum.

Molina [18] has the same argument. He shows, too, that there is a great difference between a member of the human body and a human being as a "member" of the body politic—this identification if pushed far becomes a mere pun, a quibble by analogy.

De Lugo, in no. 108 of the same disputation, after making clear the difference between a member as such of the human body, and a citizen as a member of the body politic, sets forth another difficulty and its solution, which touches more closely the matter we have under discussion. The difficulty is: A ruler might not for the public utility kill an innocent citizen, but he might mutilate him, by cutting off, say, a hand or foot, if a tyrannical enemy demanded this as an alternative to the destruction of all the other citizens. The proof of this statement is, that then the State does not destroy that hand or foot solely for the State's own utility, but also for the utility of the man mutilated, because he is a part of

[18] *De Justitia et Jure*, vol. iv, Tr. iii, disp. 5, n. 3.

the State, and the safety of the State is also a good to him. De Lugo solves the difficulty thus: Either the citizen himself then feared an evil to himself worse than the mutilation, if he refused to have his hand cut off (say, his own death and that of all his fellow citizens), or he did not fear such an evil.

If he did fear it, then as he himself might cut off a hand to save his life, the State also might command him to do the same deed in this supposed case; and if he resisted, it might itself cut off the hand, because all this act would be ordered to the citizen's own good.

If, however, he did not fear the worse evil the mutilation may not be done: because it would be done for the utility of the State alone, and not for the benefit of the innocent citizen, whom it certainly does not own as a slave. Some benefit might accrue to the man from the mutilation, but not any benefit commensurate with the evil done him. Therefore grave mutilation is not to be done except for the saving of the natural body.

Since, then, in the mutilation no attention is paid to the citizen's benefit, and only the benefit of the State is regarded, the State exceeds its governing power, which is not dominative, despotic, and which has no right whatever to act, except for the good and utility of the subject.

So far De Lugo. Molina [19] and Lessius [20] have the same argument presented with slight differences. An excellent exposition of the limitations of the State's powers, drawn from a consideration of its end, is given by Cardinal Tarquini.[21]

No one, and the State no more than the private individual, may do what is intrinsically evil no matter what good may follow from the evil deed. You or the State may not deliberately lie in grave material to save a million lives. The expression "to lie like a gentleman" is an invention of Hell. *Fiat justitia, ruat coelum*, is the correct dictum.

The great fact here is that the State does not own the citizen. The State is for the citizen, the citizen is not for the State. Our forebears in this nation held to that truth; we tend at present to embrace the opposing lie to our own

[19] *De Just. et Jure*, vol, iv, Tr. iii, disp. 5, n. 3, and Tr. iii, disp. 1, n. 6.
[20] *De Just. et Jure*, 1. 2, c. 8, dub. 7.
[21] *Jus Publicum Ecclesiasticum*, vol. i, nn. 7 and 8.

slavery. The State nowadays is often no better than a meddling busybody, instead of an institution to help every man to enjoy his own rights. The State may take part of a man's wealth, for the use of this tax is to redound to his utility; but it may never mutilate him whilst he remains out of the criminal class, no matter what the benefit to the State itself may be from that mutilation.

We must keep the purpose for which the State exists clearly in view, because foolish ends have been set forth for it by dreamers, from Plato down to Schelling and Trendelenburg, and these false notions are growing more tyrannical yearly. The end of the State is not the public weal considered as an end in itself. That doctrine destroys the individual and sets up despots. The end of the State is public prosperity, or such a group of conditions as are required to bring to all the organic members of society, as far as is possible, every temporal happiness that is in keeping with man's ultimate end. Among these conditions are, first, the enjoyment of juridic order, which the very natural constitution of society demands; secondly, a sufficient plenty of spiritual and bodily goods to establish the happiness already mentioned, and which the private individual left to himself cannot attain. That this definition of the end of the State is true is as demonstrable as a theorem in Euclid. See, for example, Cathrein's *Philosophia Moralis*, or any similar textbook.

The State is for us, I repeat, for our good, as long as we are not criminals; and even if we are criminals it must try to reform us; but it may never so work against private good as to mutilate an innocent man. It has no more right to mutilate the innocent than to murder the innocent. It may not murder a man because he is tuberculous, nor may it mutilate him because he has Huntington's Chorea.

In the State of Indiana to-day there are about 300 women in an institution for the feeble-minded. If these women were released they could be self-supporting, but now they must be segregated at great expense to the community, because they have not intellect and will enough to resist the importunity of the male rascals they would meet outside. If they are released they return pregnant, or they marry and breed degenerates and criminals. May the State protect its pocket

by sterilizing these women? As President Taft said of the annexation of Canada—" Bosh!"

We should oppose any law of vasectomy or fallectomy, not only because such laws are immoral, beyond the authority of the State, but because even if they were permissible they are open to very grave abuse. They will begin with Carrington's negro and end with the unfortunate that has been convicted twice; for everywhere at present we find the driveler on the social uplift, the underdone scientist, and the wry-brained politician, all infected with the itch of meddlesomeness, and these agitators have great influence for evil. Such laws applied to persons afflicted with hereditary neuroses or insanity, to vagrants, paupers, deaf-mutes, and the like, are sheer villainy. The very purpose of the State is to safeguard the helpless, not to mutilate them, nor to throw misshapen babes into an Apothetai as the brutal Spartan threw them.

Until recently there was a common opinion, *bombinans in vacuo*, like the Chimaera of Pantagruel, within the skulls of those who think they think scientifically, that the State could wipe away all tears, cure disease and poverty by legislation; now we are to remove these evils by a snip of a pair of scissors in the hands of a gaol-surgeon, not omitting the fee for the snip. We are our brothers' keepers, the more so when they can not keep themselves, and is it not enough that the Sons of God who are poor or diseased, but wet with the Precious Blood, should eat their bread in bitterness as they do without making capons of them?

AUSTIN O'MALLEY.

Analecta.

LITTERAE APOSTOLICAE.

I.

PARTIALIS INDULGENTIA PERPETUA PRO SOCIIS ARCHISODALITATIS AB INFANTE IESU, UBIQUE TERRARUM.

Pius PP. X.

Ad perpetuam rei memoriam.—Quum Nostrum subit animum grata ac iucunda Infantis Iesu memoria, talis haec recordatio ineuntis aetatis laetitiam renovat, germanamque fidem in Augustum Dominicae Incarnationis Mysterium excitat ac fovet. Quare devotionem erga Puerum Iesu magis ac magis in dies in Christiano populo provehere, salutare ac frugiferum consilium Nobis videtur, ideoque Archisodalitatem a Divo Infante Bethlemi canonice institutam, quae sibi eundem finem proponit amplificandi inter fideles erga Divinum Infantem pietatem, iam per similes Litteras Nostras peculiaribus privilegiis donavimus atque auximus. Nunc autem cum eiusdem Moderator Nos enixis precibus adierit, ut sodalibus piam in honorem Divini Pueri iaculatoriam precem recitantibus, de thesauro Ecclesiae partialem indulgentiam largiri,

de Apostolica benignitate, dignemur, Nos votis his annuendum ultro libenterque existimamus. Quamobrem de Omnipotentis Dei misericordia ac BB. Petri et Pauli App. Eius auctoritate confisi, omnibus et singulis fidelibus ex utroque sexu, in Archisodalitatem ab Infante Iesu Bethlemi institutam, sive in praesens adlectis, sive in posterum perpetuo, rite, in universo terrarum orbe adlegendis, qui corde saltem contriti, quovis idiomate, dummodo versio fidelis sit, hanc iaculatoriam precem devote recitent, quae latine audit "*Dulcissime Puer Iesu miserere nobis*" quoties id agant, toties de numero poenalium dierum, in forma Ecclesiae consueta, trecentos expungimus. Insuper largimur fidelibus iisdem si malint liceat, hac partiali indulgentia vita functorum labes poenasque expiare. Contrariis non obstantibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Volumus autem ut praesentium litterarum transumptis seu exemplis etiam impressis, manu alicuius notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die XXV Februarii MCMXI, Pontificatus Nostri anno octavo.

R. CARD. MERRY DEL VAL,
a Secretis Status.

L. * S.

II.

CONCEDUNTUR INDULGENTIAE PERPETUAE PRO SODALITIO IUVENTUTIS ANTONIANAE, UBIQUE TERRARUM.

Pius PP. X.

Ad perpetuam rei memoriam.—Refert ad Nos dilectus filius hodiernus Procurator Generalis Ordinis Fratrum Minorum, novissime nonnullis in nationibus, ac potissimum in Hispania, pium Antonianae iuventutis Sodalitium invaluisse in honorem divi Antonii Patavini institutum. Propositum quidem esse huic Sodalitio finem christianam utriusque sexus iuventutem sub eiusdem Sancti Thaumaturgi patrocinio ponere et congregare, ut vel ab ineunte aetate religionis officia implere, et christianam fidem aperte profiteri non renuat. Addit idem

Procurator hoc sodalitium plures Sacrorum Antistites amplissimis verbis laudasse, spem prope certam foventes futurum esse, ut ex illo uberrima christiana res incrementa percipiat. Significat etiam Nobis ipse Procurator dilecto filio Dionysio Schuler, Ministro Generali Ordinis Minorum, opportunum visum fuisse consilium Antonianae iuventutis statuta in unum Codicem digerere, eiusque sodalitatis Internationale Centrum in Collegio Franciscali ad S. Antonii de Urbe constituere, ex quo alia nationalia ac secundaria centra regantur. Provisum ita fuisse Sodalitii eiusdem unitati, ita ut varii coetus mutuis inter se consiliis et auxiliis cohaereant et adiuventur; consultumque similiter fuisse incremento operis maxime frugiferi. Nunc autem cum ipse orator humili prece Nos adeat, ut ipsi pio sodalitio de thesauro Ecclesiae nonnullas spirituales gratias largiri dignemur: Nos quibus maxime cordi est, ut iuventus catholica in officiis et professione christianae fidei confirmetur, propositum eidem sodalitio finem summopere, quemadmodum superiore anno praestitimus, iterum laudantes, illudque cupientes, ut ad nomen suum ipsi sodalitio dandum magis ac magis fideles ex utroque sexu alliciantur, votis his annuendum propensa voluntate censemus. Quae cum ita sint, de omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum Eius auctoritate confisi, omnibus et singulis fidelibus ex utroque sexu qui menstruis conventibus ubique terrarum ab adscriptis et adscribendis nunc et in posterum Societati Iuventutis Antonianae rite habendis, vere poenitentes et confessi ac S. Communione refecti intersint, eodemque die in quolibet publico templo pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione, pias ad Deum preces effundant, plenariam; iisdem autem fidelibus ubique terrarum pariter existentibus, nunc et in posterum, eo die quo ex una ad aliam transeant trium classium in quas eadem Societas Iuventutis Antonianae dividitur, dummodo eodem die similiter admissorum confessione expiati atque Angelorum Pane refecti publicum quodlibet templum, uti superius dictum est, orantes celebrent, etiam plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Largimur praeterea fidelibus iisdem, si malint, liceat plenariis his indulgentiis functorum vita labes poenasque ex-

piare. Contrariis non obstantibus quibuscumque. Praesentibus perpetuo valituris. Volumus autem ut praesentium Litterarum transumptis, seu exemplis, etiam impressis, manu alicuius notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate vel officio constitutae munitis, eadem, prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die x Martii MDCCCCXI, Pontificatus Nostri anno octavo.

R. CARD. MERRY DEL VAL,
a Secretis Status.

L. * S.

S. CONGREGATIO RITUUM.

I.

ORDINIS FRATRUM MINORUM: PROVINCIAE TERRAE LABORIS CIRCA OCCURRENTIAM VEL CONCURRENTIAM QUORUNDAM FESTORUM.

Admodum Reverendus Pater Valentinus Barile, Vicarius Provincialis Ordinis Fratrum Minorum Provinciae Terrae Laboris, Sacrorum Rituum Congregationi haec, quae sequuntur, pro opportuna declaratione reverenter exponit:

I. In Regione Neapolitana, Dominica secunda post Pascha, celebratur Festum S. Francisci de Paula, sub ritu duplici secundae classis cum Octava; ast in eadem Regione adest Conventus Casalucensis, pro quo huiusmodi Festum in Kalendario Provinciae die secunda Aprilis fixum invenitur, cum praedicta Dominica secunda post Pascha impedita sit a Festo Beatae Mariae Virginis Indulgentiarum, Ecclesiae Titularis. Quaeritur:

1.° An Conventus Casalucensis praedictum Festum Sancti Francisci de Paula celebrare possit die secunda Aprilis, quae est vacua et libera in Kalendario Provinciae, vel potius, iuxta leges occurrentiae, celebrare debeat post Dominicam secundam post Pascha? Et quatenus affirmative ad primam partem:

2.° An, si dies secunda Aprilis extra Quadragesimam ve-

nerit, supra dictus Conventus Festum Sancti Francisci de Paula celebrare debeat sub ritu duplici secundae classis cum Octava, vel sine ipsa?

II. Festum Sacrarum Reliquiarum, ante annum 1894, in toto Ordine sub ritu duplici minori, die decima quinta Martii celebrabatur; at praedicto anno ad ritum duplicem maiorem evectum fuit, et in Dominicam postremam Octobris fixe translatum. Interdum adest Neapoli Conventus Sanitatis, qui Indultum habet ab immemorabili dictum Festum sub ritu duplici primae classis celebrandi. Quaeritur: An iste Conventus praedictum Festum possit etiam nunc celebrare die decima quinta Martii, vel debeat in ultimam Dominicam Octobris reponere?

III. In aliquibus Conventibus eiusdem Provinciae non raro accidit, ut die Octava Sanctissimi Corporis Christi occurrat Festum Patroni principalis loci, vel Titularis propriae Ecclesiae. Quaeritur: An in secundis Vesperis facienda sit commemoratio sequentis, nempe Sacratissimi Cordis Iesu, iuxta concurrentiae leges, vel Sanctissimi Corporis Christi?

IV. Dedicatio Ecclesiae Cathedralis Beneventanae a Kalendario eiusdem Dioecesis in Dominica post Octavam Omnium Sanctorum celebranda praescribitur. Hic autem notandum quod, cum praedicta Dominica fere semper sit Dominica secunda Novembris, accidit, ut Festum Patrocinii Beatae Mariae Virginis numquam tali Dominica celebrari possit. Hinc quaeritur: An Festum Patrocinii Beatae Mariae Virginis debeat tamquam fixum et in perpetuum reponi in prima die libera, seu potius in alia die ad beneplacitum Sanctae Sedis statuenda, vel transferri aut simplificari possit iuxta leges occurrentiae, nempe translatione tantum accidentali?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito Commissionis Liturgicae suffragio, omnibus accurate perpensis, ita rescribendum censuit:

Ad I. Quoad 1. et 2. Festum Sancti Francisci de Paula celebretur perpetuo Feria secunda Dominicam secundam post Pascha immediate sequenti, et eiusdem dies Octava commemoretur in die Octava Festi Titularis Ecclesiae.

Ad II. Negative ad primam partem; Affirmative ad secundam.

Ad III. Affirmative ad primam partem; Negative ad se-

cundam, iuxta Decretum num. 3712. *Urbis et Orbis*, 28 Iunii 1889, et Rubricas Generales Breviarii, Tit. IX, num. II.

Ad IV. Negative ad primam partem; Non expedire ad secundam; Affirmative ad tertiam.

Atque ita rescripsit, die 24 Februarii 1911.

Fr. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ Petrus La Fontaine, Episc. Charystien., *Secretarius.*

II.

CIRCA INITIA EPISTOLARUM B. PAULI APOSTOLI, NONAM LECTIONEM IN FESTO S. IOANNIS ANTE PORTAM LATINAM, HYMNOS IN PROPRIA HORA IMPEDITOS, VERSICULUM "ORA PRO NOBIS" IN FESTO S. ELISABETH, ET CONCLUSIONEM QUARUMDAM ORATIONUM.

Quum Ordinator Kalendarii Dioecesis Atrebatensis, de licentia sui Rmi Episcopi, a S. R. C. plurium dubiorum solutionem humillime postulaverit; eadem Sacra Congregatio, exquisito Commissionis Liturgicae suffragio, reque diligenter expensa, ad relationem subscripti Secretarii, ita iisdem dubiis respondendum censuit:

I. Initium cuiusvis Epistolae beati Pauli Apostoli alicui Feriae assignatum, in qua anticipatur Officium alicuius Dominicae post Epiphaniam; sicuti et Initia antecedentibus Feriis assignata, quatenus sint in sua ipsorum die utcumque impedita, debent omnino in antecedenti Feria vel etiam Dominica recitari, etiamsi aliquando tria simul Initia sic legi contingat, et omitti quoque oporteat Lectiones alicui Festo semiduplici, vel duplici per annum tam minori quam maiori, proprias vel de respectivo Communi per se tributas, prouti casus requirat. Lectiones autem eiusmodi propriae vel de Communi per se assignatae illi ex occurrentibus Festis vel Officiis, in quantum necessitas exigat, adimantur, quod habet Lectiones de Communi assignatas, prae altero minus etiam nobili sed Lectiones primi Nocturni proprias habente; vel quod alteri in concurrentia debet postponi: vel in cuius die Initium aliquod proprie cadit; vel denique quod posteriore tempore occurrit: et si ne hoc quidem pacto omnia recitari et reponi eadem Initia valeant, illa omittantur eo anno Initia, quae alioquin forent

posterius perlegenda, si nempe pro omnibus Initiis dies a Festis et Officiis duplicibus primae vel secundae classis libera quomodolibet haberetur. Initia denique, quae occurrunt post eam Feriam, in qua integrum alicuius Dominicae post Epiphaniam anticipatur Officium, debent illo anno prorsus omitti, iuxta Rubricas Generales Breviarii Romani sub Tit. XXVI. *De Lectionibus*, num. 8; quia per Officium integre de aliqua anticipata Dominica persolutum, iam nova incoepit hebdomada, infra quam nequeunt ulla praecedentis hebdomadae Initia reponi.

II. Initium cuiusvis Epistolae beati Pauli Apostoli illi alioquin assignatum Sabbato, in quo per integrum Officium, vel per Commemorationem aliqua ex Dominicis post Epiphaniam simul cum Septuagesimae Dominica veniens anticipatur, in una ex antecedentibus Feriis iugiter perlegatur, prouti sub num. I. superius edicitur, non obstante Decreto nu. 2503. *Urbis*, 28 Martii 1775 ad I.; atque in eodem Sabbato, si anticipata Dominica solam Commemorationem habeat, Lectiones semper ipsius Dominicae recitentur. Si tamen Festum vel Officium duplex primae aut secundae classis celebretur, Initium Dominicae anticipatae eo quidem anno prorsus omittitur, etsi in Feriis Sabbatum ipsum praecedentibus dies liberi habeantur, quum nequeant omnino impedita Initia intra praecedentem hebdomadam anticipari.

III. In Festo S. Ioannis ante Portam Latinam tamquam proprie historica censeri debet Lectio nona Matutini, quae de glorioso huius S. Apostoli Martyrio mentionem facit: ideoque, iuxta Decretum num. 2735, *Ordinis Minorum Capuccinorum*, 8 Augusti 1835, ad II.; eadem Lectio nona, quae praepeditur Homilia Feriae vel Dominicae, vel nona Lectione Festi utcumque simplicis, adiungi debet Lectioni octavae ipsius Festi.

IV. Hymni omnes proprii, qui ad integritatem historiae necessario non pertinent, prouti est Hymnus *Te gestientem gaudiis* ad II. Vesperas in Festo SS. Rosarii B. M. V., appositus tamquam summarium et repetitio ceterorum, si recitari nequeant ad eas Horas, pro quibus designantur, ex praecepto recitentur ad alias eiusdem diei Horas, in quibus alius hymnus vel de Communi utcumque desumptus vel iam in eodem recitatus Officio secus debeat adhiberi; imo, etiamsi Hymnus aliquis proprius in alia diei Hora minime recitatus possit, sine

ulla Hymnorum coniunctione, ad aliquam Horam antecedentem vel subsequentem amandari. Si autem eiusmodi Hymni proprii, qui ad integritatem historiae necessario non referuntur, nequeant servari nisi cum aliis coniungantur, tunc de congruo in privata tantum Officii recitatione cum aliis Hymnis quibuslibet eiusdem metri proximioribus uniri valent, prouti Rubricae Generales Breviarii Romani, Tit. XXVI. *De Lectionibus*, num. 3. 4. et 6., de Lectionibus in privata item Officii recitatione fieri concedunt; quoniam in publica Officii celebratione non arbitrarium onus sed necessarium tantummodo est urgendum atque in annuis Kalendariis adnotandum.

V. In Festo S. Elisabeth, Reginae Portugalliae, Viduae, sicuti et in aliis omnibus Officiis etiam votivis sub ritu semiduplici celebrandis, quibus ad Vesperas vel Laudes versus *Ora pro nobis* fuerit assignatus, idem versus pro ipso recurrenti Festo vel Officio iugiter asservetur, iuxta normam in similibus casibus generaliter observatam: atque in posterum, hoc in casu, pro Suffragio beatae Mariae Virginis adhibeatur, tam ad Vesperas quam ad Laudes, versus *Dignare me*, non obstante Decreto num. 1918 *Ordinis Discalceatorum SS. Trinitatis*, 18 Decembris 1649 ad I.

VI. In Officio beati Ioannis Mariae Vianney, Confessoris, omnibus Galliarum Ecclesiis concesso, legendum est in VI. Lectione *secretiorem lucum*, iuxta textum approbatum; non autem *secretiorem locum*, prouti aliquae exhibent editiones.

VII. Postcommunio Missae Lanceae et Clavorum D. N. I. C. pro aliquibus locis concessae, necnon Oratio Officii Votivi et Missae Votivae de Passione D. N. I. C. concludendae sunt: *Qui vivis et regnas cum eodem Deo Patre.*

Atque ita rescripsit, die 23 Martii 1911.

Fr. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ Petrus La Fontaine, Episc. Charystien., *Secretarius.*

S. CONGREGATIO CONSISTORIALIS.

I.

De Decreto "Maxima Cura".

1.

In generali conventu Sacrae Congregationis Consistorialis habito die 23 februarii 1911, proposito dubio: "An vigeat in Anglia novissimum de amotione administrativa ab officio et beneficio curato Decretum *Maxima Cura*" Emi PP., requisito Consultorum voto aliisque perpensis, respondendum censuerunt: "*Affirmative*".

Facta autem relatione SSmo D. N. Pio PP. X ab infrascripto Cardinali Secretario in audientia diei 24 februarii 1911, SSmus resolutionem ratam habuit et confirmavit.

Romae, die 28 Februarii 1911.

C. Card. De Lai, *Secretarius.*

L. * S.

Scipio Tecchi, *Adsessor.*

2.

Ad dubium ab aliquibus propositum, "an decretum '*Maxima Cura*' vigeat pro dioecesibus Statuum Foederatorum Americae Septentrionalis" haec Sacra Consistorialis Congregatio respondit: "*Affirmative*", iuxta resolutionem datam pro dioecesibus Angliae sub die 28 februarii 1911.

Romae, die 13 Martii 1911.

C. Card. De Lai, *Secretarius.*

L. * S.

Scipio Tecchi, *Adsessor.*

II.

De Motu Proprio "Sacrorum Antistitum".

Cum in Motu proprio "*Sacrorum Antistitum*" statutum sit ut fidei professio cum iureiurando contra Modernistarum errores praestetur a parochis aliisque beneficiatis ante ineundam beneficii possessionem, quaesitum est "utrum adhuc maneat facultas facta a S. Concilio Tridentino, qua provisi de beneficiis quibuscumque, fidei professionem emittere possunt intra duos menses a die adeptae possessionis".

Re autem pertractata penes S. hanc Congregationem, cum Consultoris voto, ab infrascripto Cardinali relatio facta est SSmo D. N. Pio PP. X, qui, omnibus perpensis, proposito dubio mandavit ut respondeatur: "*Negative*" ac proinde in posterum fidei professionem emittendam esse ante possessionem beneficii.

Datum Romae, ex aedibus S. C. Consistorialis, die 1 Martii 1911.

C. CARD. DE LAI, *Secretarius.*

L. * S.

Scipio Tecchi, *Adsessor.*

ROMAN CURIA.

PONTIFICAL NOMINATIONS.

By Apostolic Letter of Pius X and Decree of the S. Congregation of Consistory:

16 March, 1911: The Right Rev. Charles Maurice Graham, Bishop of Plymouth, appointed Titular Bishop of Tiberias.

11 March, 1911: The Right Rev. Thomas Francis Doran, Vicar General of the Diocese of Providence, nominated Protonotary Apostolic *ad instar participantium.*

14 March, 1911: The Rev. Edward Devlin, Vicar General of Winona, nominated Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC LETTERS: 1. Indulgence is granted to the members of the Archconfraternity of the Holy Child.

2. Indulgences for the Sodality of St. Antony of Padua.

S. CONGREGATION OF RITES: 1. Decides a number of questions regarding the occurrence and concurrence of certain feasts:

2. also regarding some readings in the Canonical Office.

S. CONSISTORIAL CONGREGATION: 1. Answers that the Decree *Maxima Cura* includes the dioceses in the United States and in England.

2. Explains further the application of the Motu Proprio *Sacrorum Antistitum.*

ROMAN CURIA gives list of recent Pontifical appointments.

A MORE CATHOLIC CUSTOM THAN FLORAL TRIBUTES AT DEATH.

(*Communicated.*)

The matter of sending flowers for the dead is regulated sometimes by the wish of the deceased, sometimes by a varying custom, or again by a spirit of pride on the part of the deceased's relatives and friends. It cannot be denied that in many cases there is an expenditure on floral display far beyond the means of the bereaved family; and, on the other hand, friends and acquaintances, however much opposed they may be to the sending of flowers, feel called upon to give this special evidence of sympathy in the hour of trial.

There is noticeable a growing prejudice against the custom. More frequently we now read in death notices "No flowers". One hears the subject often discussed in Catholic family circles, and it would seem that a real and widespread opposition to the custom exists. Still it continues, because few like to depart from the established order of things, and no one likes to offend the sensibilities of relatives and friends when the angel of death is their guest.

The fact that certain Catholic societies, such as Councils of St. Vincent de Paul, the Knights of Columbus, and the Holy Name Society, have in certain localities put themselves on record as opposed to floral offerings will have a far-reaching influence. These Societies have not been unmindful of the dead. On the contrary, they have given proof of their real respect for the dead by having a certain number of Masses said instead of sending flowers. It is easily understood that for non-Catholics floral tributes mean very much; but to Catholics, whose faith embraces the dogma of the Communion of Saints, it seems strange indeed that the offering of the Holy Sacrifice of the Mass should not be their first thought both in the interest of the dead and as an expression of sympathy for the relatives of the deceased.

The clergy, as a body, have not felt themselves called upon to interfere with or to condemn the custom. Nor is the present paper an appeal for such a condemnation. It merely presents the statement of a devout layman who asks that his suggestion be put before the entire body of the clergy. Hoping, as he does, for their approval, he feels that in a very short time a new custom more beautiful and more Catholic will prevail in this regard.

In many places it is customary on the death of a member of the Holy Name Society for the spiritual director, with some members, to go to the house of the deceased and there say some public prayers. On one of these occasions the writer saw an altogether excessive display of flowers. When we had recited the five Sorrowful Mysteries, one of the men present said: "Father, why such quantities of flowers? May I on the way home propose an idea that I have had in mind for a long time?" He is a practical, Catholic gentleman, a layman, who knows human nature and who has given years of thought to common-sense methods of securing prayers for the dead. "Father" he continued, "I never send flowers when relatives or friends die, but I do have Masses said for them". This was almost startling, for I have heard priests who have grown old in the ministry and missionaries with long years of experience say, "In twenty or thirty years thousands of women have asked me to say Mass, but I could probably count on the fingers of one hand, or certainly on those of both, the

number of men who have made the same request". The experience of priests generally will probably confirm this statement.

The devout layman continued to explain his idea: "When I have a Mass said for a deceased friend or relative, I do not tell the family that I have had Mass celebrated, and I think people generally would not care to do this. And yet you know, Father, it is human nature to inform others of any favor that we do them. Wreaths and floral offerings at the time of death are proof of this, and the fact partially explains their popularity. One feels sympathy and wishes to express it, and the sending of flowers has been a manner of sympathetic expression deeply appreciated. And here I wish to ask you a question. Do you not think that many would prefer to have Mass offered up for the repose of the soul instead of sending flowers, if a simple and practical method were devised by which the relatives of the deceased could learn of the celebration of the Holy Sacrifice?"

This was growing more interesting as the idea was being evolved, and the other gentlemen of the visiting committee of the dead were all attention. "I have nothing against florists," he continued "and I have no desire to interfere with the success of their business, but I think that in the expression of our sympathy our thoughts ought to be more in the interest of the departed soul. If the many hundreds of dollars spent for flowers which we saw to-night at the house of our dead brother had been devoted to Masses, how much more beneficial would they be to his soul. I think I have a plan by which this can be carried out, and which at the same time would gratify the natural desire we have to let the relatives of the deceased know what we have done. Why can we not get out something like a small diploma, say ten by twelve inches, which we might call 'My Wreath'. On the diploma a wreath of flowers could be either engraved or printed, adopting some of the many beautiful designs appropriate for such a document. Within the wreath of flowers some suitable inscription might be placed, such as the following:

THE HOLY SACRIFICE OF THE MASS
will be offered up once (*or any number of times*)
IN ST. CATHERINE'S CHURCH, NEW YORK,
for the repose of the soul of
MR. JAMES P. LARKIN
at the request of
MR. THOMAS SCULLY
G. I. Conlan, Pastor."

These documents, or 'wreaths' as we shall call them, could be made in various forms to suit the taste of the donor and the expense he might wish to incur. The ordinary or simple style might be arranged in the form of a large writing-pad. The idea would be to have these kept in every priest's office or in the rectory of every parish, just as are our baptismal and marriage blanks. At the death of a friend or relative, one could call at the rectory, make the offering of the stipend for the Mass, and obtain one of the 'wreaths' signed by the priest of the parish."

The "wreaths" may be very elaborate, if desired. Some might be beautifully engraved; others hand-painted, etc. While few might be deterred from this expression of sympathy if the material object or "wreath" had no intrinsic value, many would prefer—and this is especially true of societies—that the wreath be an artistic document. It is not to be supposed that every priest's house would carry a great supply of these expensive wreaths, nor will this be necessary if the idea becomes popular. All Catholic dealers will be ready to supply them, just as they furnish beautiful Communion and Confirmation certificates. It is to be hoped that no Catholic dealers or publishers will attempt anything like a copyright on these "wreaths", any more than they do on baptismal certificates.

It is more than probable that religious organizations and Catholic societies will take favorably to the suggestion. These societies, such as the Holy Name Society, the Councils of St. Vincent de Paul, the Knights of Columbus, the Ancient Order of Hibernians, would most likely adopt a special style of "wreath" with the official seal of their organization.

When the priest has signed the document or certificate, it might be rolled up as a scroll and sent to the home of the dead.

These rolled scrolls could then be placed near the coffin or casket. Friends, viewing the remains, and seeing ten, or twenty, or thirty of these scrolls in the room where the corpse lies, would know that ten or twenty or thirty friends had arranged to have the Holy Sacrifice offered up for the deceased. Societies could have the official insignia affixed to the outside of the rolled scroll. When one should see the emblem of the Holy Name Society and of the Knights of Columbus, etc., he would say, " He is a Holy Name man, and a Knight of Columbus," etc. Would it not afford incomparably more consolation to the bereaved family to see the friends of the dead manifest their sympathy in this Christian way rather than by sending flowers which perish in a day? Again, a permanent evidence of true sympathy thus remains with the family in the " wreaths ", which undoubtedly will be treasured.

The suggestion offered to the clergy for their consideration looks *a priori* as though it might become popular; considering its simplicity, we may wonder why some one has not thought of it before. The idea has been thought of and often spoken of, and carried out to some extent by small cards which are used in Canada; but the particular method here suggested may appeal to Americans as especially practical.

Should the idea meet with ecclesiastical approval, say in Diocesan Conferences, some priests with a sense of the artistic might be appointed as a committee to prepare, or have prepared, the design for the " wreaths ". This would exclude unbecoming certificates which the local dealers, considering the matter from a purely commercial standpoint, might attempt to distribute.

If with the approval of the ecclesiastical authorities the question be put before the people, and if the local dealers in every diocese, with the consent of the Ordinary, carry a supply of these " wreaths ", it is reasonable to suppose that what we may call the instinct of faith in the people will soon determine the merits of this suggestion.

THE EVENING MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I confess that the above title of the conference by "An Old Pastor " in the last number of the REVIEW shocked me a bit.

But when I had read the able and rational plea of the old priest I thanked God that there were such men amongst us. He understands the needs of the people in these times in America, and it is fortunate that he has not been made a bishop, for then he might have forgotten them in the care over his own needs. I think we have largely become the slaves instead of observers of traditions in matters that do not belong to the essence of the Catholic religion. An evening Mass may not be needed in Italy and because it is not needed there we are afraid to say that we need it here, thinking that we might be snubbed by the authorities in Rome. If the Holy Father could read the plea of "An Old Pastor", or if it were brought to his notice, I feel sure he would grant it at once. Probably he does not know our circumstances, or is dependent for such knowledge on those who see only the sun-lit tops of our golden mountains and not the narrow byways where the laboring masses are hungering for the spiritual bread of life. But you won't, I fear, publish this, so I need not go on. If however you do think it worth your while to give expression to my sympathetic outburst you can call me

IDIOTA.

THE CUSTOM OF THE EVENING MASS IN THE CHURCH.

An assiduous reader of the *Ami du Clergé* directs our attention to the issue of 12 January of the current year, in which appears an article "Quand et comment la messe est-elle passée du soir au matin?", from which we take the following facts.

During the entire period of the persecutions, that is during the first four centuries of the Christian era, the Sacred Mysteries of the Mass were celebrated generally at night; as a rule either late in the evening or early in the morning, so as not to attract the attention of the pagans and expose the sacred rite to profane interference. The ancient custom of the evening Mass is attested by what St. Luke relates in the Acts of the Apostles concerning St. Paul's sojourn at Troas. The evangelist, who was at the time the companion of St. Paul, tells how on a Sunday night the Christians came to-

gether "to break bread". Paul, who was to leave early the following morning on a journey by land to Assos, preached to them until midnight. "Then going up, and breaking bread and tasting, and having talked a long time to them, until daylight, so he departed" (Acts 20: 7-12). The same custom of celebrating Mass at midnight or in the evening or early morning hours is referred to constantly by Justin and Tertullian.

Later on when peace was established and the Christians were permitted to worship openly, Mass began to be celebrated during the hours of the day as well as in the night. Socrates and Sozomen, the historians, speak of certain Egyptian communities in which, contrary to the prevailing custom, Mass was being celebrated on Saturday evenings after meal-time. The emphasis here constituting the exception seems to lie in the words "Saturday evenings" and after meal-time as distinct from the common practice of celebrating publicly on Sunday. The daily private Mass did not come into general use until later.

According to the testimony of Sidonius Apollinaris (Ep. v, 7), Gregory of Tours (*Vitae Patrum*, viii, 14), and St. Gregory the Great (Homily, 37, 9), the custom in the Western Church, during the fifth and sixth centuries, was to celebrate the solemn Mass for the people on Sundays in the morning, usually about nine o'clock; the same custom was observed for days on which the faithful were not obliged to fast. A passage in St. Ambrose (Serm. 8 in Ps. 118, n. 48) indicates that a different practice prevailed at Milan, where the great Mass was celebrated at the hour of noon.

But in Lent Mass was invariably celebrated in the evening (*sub vesperam*). "There are Christians," writes Theodulphus of Orleans (+ 821), "who imagine that they are keeping the fast if they do not eat until the ninth hour (three o'clock in the afternoon); but they fail if they eat before the celebration of the evening service; for they must first hear Mass at the evening office, and then they can take their meal." On other fast days, such as the Quarter Tenses, Mass was commonly celebrated at the ninth hour, that is, at three o'clock in the afternoon. "On ember days," says the Council of Mayence, cited by Ivo of Chartres, "the faithful repair to the church

at three o'clock chanting the litanies for the celebration of Mass."

To this category of solemn Masses belong also the midnight Mass of Christmas; the Mass of Holy Saturday with the baptismal rite of the catechumens; hence the ancient liturgical codes quote this Mass under the rubric *in nocte sancta*; the Saturday before Pentecost; the eve of the Nativity of St. John the Baptist; the Saturdays of Quarter Tenses in which Holy Orders were given. These Masses and others on the so-called great vigils were always celebrated in the evening or during the night.

WHEN WERE EVENING MASSES DISCONTINUED?

Father Bowden, in his volume *The Religion of Shakespeare*, points out that the custom of evening Masses was maintained in the Church of France down to the eighteenth century; and Martene, who died about 1735, bears witness to the practice in his own day. St. Pius V had indeed abrogated evening Masses, and the prohibition was generally recognized throughout Italy, although in Verona and other places the custom appears to have lingered even to our own century. "Evening Masses are still said in several Italian churches, as at Vercelli on Christmas Eve by the Lateran Canons, and at Venice by the same; moreover in the Cathedral of Verona, and even in the Papal Chapel at Rome."[1] Here we have the custom of evening Masses almost three centuries after Shakespeare, who refers to the practice in his "Romeo and Juliet". If there were good reasons for abolishing the custom, as Benedict XIV indicates, in Italy and in other places where the churches were easily accessible to the faithful in the morning hours, there are equally good reasons to have it restored in countries like the United States where the churches are not accessible to large numbers of the faithful on Sunday or weekday mornings.

[1] Fr. Brenner, *Gesch. Darstellung d. Ver. d. Eucharistie.* Vol. III. P. 346. Bamberg, 1824.

FREQUENT COMMUNION AND THE EUCHARISTIC FAST.

To the Editor, THE ECCLESIASTICAL REVIEW.

Though I have little or nothing of a practical nature to suggest in reply to the communications of "Old Pastor", and "Pastor Urbanus", in your May issue, I hardly care to leave unnoticed the first public indications that the pastoral clergy are turning serious attention to the subject on which I have been dwelling for the past eighteen months.

The plan of "Pastor Urbanus" for a parish breakfast for children is, if practicable, an almost complete solution of the domestic difficulties that I spoke of in my letter of January last. Whether or not it is practicable depends upon the circumstances of each individual parish.

As any actual change in church discipline suggested by me would be the fruit of earnest and prayerful consideration, I must disown the idea described as an attempt to "tamper with" church law.

"Old Pastor's" recommendation of a fast of limited length at any time of the day, is one which will considerably relieve the present situation, provided that no definite number of hours be fixed upon until an exhaustive study has been made into the varying domestic and business conditions of our people.

Again I express my satisfaction that the practical side of the great theological question of the day has been brought into full light. That its solution will be slow and laborious, I have no doubt. But there are at least indications of the ultimate realization of the ideal—that not one soul will miss one Communion on account of the Eucharistic fast.

S. C. B.

"DEUS LAUDEM MEAM NE TACUERIS (PSALM 108)."

To the Editor, THE ECCLESIASTICAL REVIEW.

In the preface to his exposition of Psalm 108, Cardinal Bellarmine says:

Certain of the modern commentators take this Psalm to refer in its literal sense to the persecutors of David, Doeg the Idumean, Achitophel, and others. But as there is in the title no mention of David's persecutors, and as the ancient commentators, Chrysostom, Jerome, Augustine, Theodoretus, and Euthymius expound it simply of the traitor Judas and the Jews, while St. Peter in the first chapter of the Acts says expressly that it was written of Judas, I also interpret it literally of Judas and his associates.

I have been at the pains to look up the authorities here cited by Bellarmine. The first, St. John Chrysostom, in the course of his exposition of this psalm, says: [1]

Someone may ask whether what is said is prophecy or imprecation. It is prophecy in the guise of imprecation. For as the hearers were to be helped by the example of what befell others, many prophecies are uttered in this way in order that the very manner of the utterance may strike terror into men. It is not the same thing to say: This man will suffer so and so, as to say it as if moved to do so by anger or indignation. And that I do not advance this without warrant I shall make plain by quoting prophetic utterances. When Jacob was about to die, he said to his sons: *Come, and I shall tell you what will befall you in the latter days.* And then, proceeding to utter the prophecy, he begins as if in anger with an imprecation, saying: *Ruben, my first-born, hard to put up with, hard and headstrong, thou hast wrought dishonor, as water grow thou not,*[2] foretelling in the form of an imprecation the fate that was to overtake him [as head of his tribe]. So again when he tells of the good that will come to pass, he sets it forth in the form of a prayer, saying: *God give thee of the dew of heaven and of the fat of the earth.* And yet this too is a prophecy. Now that it is not human affections or passions which find expression here is plain. For in the case of Chanaan also his father does this, saying: *And Chanaan shall be his servant;*[3] that, you may learn that God who stands by those who suffer injury punishes those who inflict it. . . When the Israelites entered the land of promise, the son of Nave, dividing the twelve tribes into as many parts, is ordered by God to bless these and to curse those. Both blessings and curses were prophetic of what was to come. For he said, *Cursed be thou in the city, cursed in the field.*[4]

It may be well to point out that in Hebrew the same verbal form does duty for both the future and the third person of the imperative, for which there is no special form in that tongue. Hence we find in the foregoing the same Hebrew

[1] P. G., Tom. 55, Col. 260.

[2] St. Jerome translates from the Hebrew, *effusus es sicut aqua, non crescas* (P. L. tom. 28, col. 263), where the prophecy also takes the imprecatory form.

[3] St. Jerome has here the optative form, *sit Chanaan servus ejus* (ib. col. 208).

[4] St. Jerome has here the future tense, "Maledictus eris in civitate, maledictus in agro". (ib. col. 491).

expression variously rendered by the future and by the subjunctive or optative imperative.

St. Jerome gives us no commentary on this Psalm, the *Breviarium in Psalmos*, attributed to him, being of a later date. None the less does the exposition contained in that treatise reflect the mind of the early Church. The author prefaces it with the words: "From his [the Royal Psalmist's] saying, *in finem*, we gather that he is speaking not of the present, but of the future. And as he speaks of the future, the prophecy is of Christ." So he interprets the whole Psalm of Judas and the Jews who put Christ to death.

St. Augustine declares that anyone who reads the Acts of the Apostles will see that this Psalm is prophetic of Christ. He is not ignorant that there is a vast difference between a prediction and a positive wish. But, he holds with St. Chrysostom and the other Fathers who treat of this Psalm, that it is the use of Scripture to set forth the evils that will betide an individual or a people in the guise of a positive wish that these evils may betide. This being granted, whether what we have in Hebrew is an optative imperative (future) or an imperfect tense, we are warranted in interpreting the curse uttered in the guise of that positive wish as a prophetic denunciation. For the rest, St. Augustine brings out clearly the radical difference there is between curses uttered with evil intent, which are forbidden both in the Old Testament and in the New, and curses uttered with righteous intent by one inspired of God, which are found also in the New Testament. "These," he says, "are found in the mouth of holy men, as when St. Paul says: *Alexander the coppersmith did me much harm; the Lord will render to him according to his works* (2 Tim. 4: 14). Certainly the Apostle appears as if moved by anger and indignation to have wished evil when he exclaims, *And would that those who unsettle you would even cut themselves off!* (Gal. 5: 12). Which when you consider who it is that writes, you will rather say to have been meant, by a refined species of ambiguity, for a good wish, seeing that there are eunuchs who made themselves eunuchs for the Kingdom of Heaven's sake (Matt. 19: 12)." [5]

Theodoretus has this comment under verse 1:

[5] *Contra Faust.*, B. 16, N. 22.

This psalm foretells the life-giving passion [of Christ], the mad rage of the Jews, and the treason of Judas. St. Peter gives us this to understand in the discourse where he speaks of the treason of Judas, and of it interprets the prophecy. For the rest, no one who reads of the Lord laying down the law that we should pray for those who persecute us will deem the prophecy to be inconsistent with the spirit of the Lawgiver. For the Word of God in this place does not pray that evil may befall, but foretells the punishment of the Jews and of Judas. The prophecy is put in the form of a curse, as often happens in the Holy Scriptures.[6]

Euthymius, in like manner, tells us that, "The Royal Prophet in this psalm assumes the guise of one who curses, but in matter of fact does but weave a prophecy of the woes which awaited the traitor Judas and his associates. For this manner of speech," he adds, "is common in the prophets, and many instances of it are to be found in Scripture."[7]

Besides the ecclesiastical writers of the olden time cited above by Bellarmine, there is also Eusebius. He, too, interprets the Psalm throughout as a prophecy which finds its first and literal fulfillment in Judas and the enemies of Christ. "The present Psalm," he tells us, "is spoken in the person of Christ, as embodying incidents of His passion."[8]

When we come down to the Middle Age, we find St. Thomas of Aquin dealing thus with the various forms of imprecation contained in Holy Writ:

There are three ways in which the curses found in the Sacred Scriptures may be understood. One way as prophecies, not as positive wishes, and so the sense of Psalm 9, *Let the wicked be turned into hell*, is, *The wicked shall be turned into hell.*[9] Another way as positive wishes, but in this case the wish has reference not to the punishment of the victims, but to the justice of the one who sentences them, as it is said in Psalm 57, *The just shall rejoice when he shall see vengeance.* For God Himself who punishes *takes not pleasure in the destruction of the wicked*, as it is said in Wisdom (1:13), but in His own justice; for *the Lord is just, and loveth*

[6] P. G., Tom. 80, Col. 1754.

[7] P. G., Tom. 128, Col. 1071.

[8] P. G., Tom. 23, Col. 1334.

[9] St. Jerome translates from the Hebrew, *Convertantur impii in infernum.* (P. L., Tom. 28, Col. 1194). All our English versions have the future tense, in accordance with the explanation of St. Thomas.

justice. A third way also as positive wishes, the wish having regard to the doing away with sin, not to the punishment thereof, in such sense, namely, that the sin shall be done away with and the sinner be saved.[10]

Father Pope[11] says that "because St. Peter (Acts 1:20) saw in this Psalm, and in Psalm 68, a type of Judas, it does not follow that the Psalm itself was prophetic of him, though it does follow that under its literal sense it was typical of him." The words of St. Peter are, "Men, brethren, the Scripture must be fulfilled which the Holy Ghost foretold by the mouth of David concerning Judas" (Acts 1:16). The natural and obvious meaning of these words is that the Psalm is in the literal sense prophetic, and so the Fathers have understood it, as we have seen. There is nothing said about the Psalm being typical of Judas; what is expressly said is that it is prophetic of him—"the Holy Ghost foretold by the mouth of David concerning Judas." And, indeed, it does not appear that what is set down in the Psalm was verified in the letter of any of David's own enemies. True, David was, in a general way, a type of Christ. But if we compare the words in which St. Paul announces a typical sense with the words of St. Peter quoted above, we shall conclude that the latter embody a prophecy. "For it is written that Abraham had two sons, one by the handmaid and one by the freewoman . . . Which things are said by an allegory" (Gal. 4:22-24), i. e., are types of the two covenants. This is a very different thing from St. Peter's declaration of the prophetic sense of Psalm 108.

But if the curses of this Psalm are not predictions; if they are positive wishes; then they must be the positive and personal wishes of David regarding his enemies. Can we suppose this? No; the supposition is barred both by the character of David, and by his office as the spokesman of God's Holy Spirit. King David proved himself throughout his whole career to be a man of uncommon meekness. He showed the utmost forbearance under the bitter persecution which he suffered at the hands of Saul. Instead of seeking revenge,

[10] 2a.2ae., q. 25, a.6, ad 3um.

[11] Eccl. Review, Vol. XLIV, No. 3, p. 306.

he forbore to do harm to the latter when he had him in his power (1 Kings, 21-24), and mourned him dead (2 Kings, 1). Semei he spared, who did him most grievous wrong, and forbade his soldiers to slay him.[12] So he could truly say in the opening line of Psalm 131: "Remember, O Lord, David and all his meekness". Could he really have cherished in his heart such feelings as seem to breathe in the words of our Psalm? We cannot believe that he could, and therefore hold with Augustine and the other Fathers that we have here not the sentiment of one who curses but the prescience of one who denounces.

Much less is the supposition in keeping with David's office as the inspired author of the Psalms. Grant for the sake of argument that Psalm 108 is to be understood in its literal meaning of David's own enemies, and only in a typical sense of Judas and the enemies of Christ. Still, both meanings are inspired; both meanings are to be traced to the Holy Spirit as their Author; for it is the official teaching of the Church that, "He so moved and impelled [the hagiographers] to write, He was so present to them, that the things which He ordered, and those only, they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth." Are we to say that the Holy Spirit moved and impelled David to utter those curses against his enemies? that He not only moved and impelled him, but so influenced his every faculty in the utterance of them as to be Himself in a most real sense the Author of them? Surely not. For the sense in which the inspired penman understood and wrote the words is the sense in which the Holy Spirit understood and wrote them; the two phrases—inspired penman and Holy Spirit — are, as Father Von Hummelauer justly observes, to be regarded as in this respect equivalent. We cannot practise vivisection, and, by a deft use of the knife, sever the part due to the operation of the Holy Spirit from the part due to the instrumentality of the inspired penman; for Principal Agent and instrument constitute one complete principle of operation. Therefore, while inspiration is not revelation, inspiration is efficient

[12] Ib. 16:5-12.

causality, and extends to the sense and sentiment of every sentence of Holy Writ, so far as such sense and sentiment is that of the inspired writer himself.

Supposing then, as many modern commentators suppose, that this Psalm is to be understood in its primary sense of David's own enemies, and only in a secondary and typical sense of the enemies of Christ, it must be regarded as prophetic and not imprecatory even in that primary sense. The wish that any man, however great wrongs he may have wrought and however wicked, should when "judged, . . . go out condemned," would have been as grievously sinful under the Old Dispensation as it is under the New. For under that Old Dispensation God reserved vengeance to Himself, and declared with an oath that He willed not the death of the sinner but that he should be converted and live. It is impiety even to think that God's Holy Spirit inspired David to put such a wish in words.

What one may not do, that one may not wish to do. In his exposition of this Psalm St. Augustine, with the wondrous power of subtle analysis in which he stands preëminent, distinguishes six different ways of doing and not doing good and evil for evil and good: "to do good for evil, not to do evil for evil; to do good for good, to do evil for evil; not to do good for good, to do evil for good. The first two," he goes on to say, "are characteristic of the good, and of the two the former is the better; the last two are characteristic of the bad and of the two the latter is the worse; the other two stand midway between, as it were, but the former leans to goodness, and the latter to wickedness. Let us consider these in Holy Writ. The Lord Himself does good for evil, *who justifieth the ungodly* (Rom. 4:5), and on the Cross said: *Father, forgive them, for they know not what they do* (Luke 23:34). Following in His footsteps, St. Stephen prayed on his knees for those who stoned him, saying: *Lord, lay not this sin to their charge* (Acts 7:59). To this appertains the precept, *Love your enemies, do good to them that hate you, and pray for them that persecute you* (Matt. 5:44). That evil is not to be done for evil the Apostle Paul teaches, *To no man render evil for evil* (Rom. 12:17); and the Apostle Peter: *Not rendering evil for evil, or railing for*

railing (1 Pet. 3:9); and so we read in the Psalms, *If I have rendered to them that repaid me evils* (Ps. 7:5). Of the last two the lesser evil is exemplified in the nine lepers, who when they were healed by the Lord gave not thanks (Luke 17:12, 18); but the latter and worse in those of whom we read in this psalm, *Instead of making a return of love they maligned me.* They owed love for the so great benefits of the Lord, which they not only did not render, but instead returned evil for good. The other two, which I have said to be characteristic of men who are in some sort neutral [*mediorum* i. e., neither very good nor very bad] are such that the former, which is to render good for good, the good do, and the fairly good, and the moderately bad. Hence, our Lord does not disapprove of this, yet does not wish His disciples to be content with this alone, but would have them press on to higher levels, and so says: *If you love those who love you,* i. e., if you render good for good, *what reward shall you have?* i. e., what great thing shall you do? *do not even the publicans the same?* (Matt. 5:46). He would have them do this, and a great deal more; that is, love not only their friends, but also their enemies. The latter of the two, which is to render evil for evil, the wicked do, and the moderately bad, and even the fairly good; so much so that the Law set them a limit of avenging, *Eye for eye, tooth for tooth* (Deut. 19:21). And this, if I may so say, is the righteousness of the unrighteous. Not that it is unjust that one should get back as much as one gave [tit for tat] else the Law would not have so fixed it, but that the lust of vengeance is wicked, and that it is rather the part of the judge to mete it out than of the good man to seek it himself. And so the wicked, from that height of goodness where good is rendered for evil, to what depth of malice did they reach, in rendering evil for good! Unto what an abyss did they plunge through so many intermediate stages! Nor is it to be deemed of little significance that [the Royal Psalmist] does not say, Instead of giving love for love they slew me, but *they maligned me.* For they slew inasmuch as they maligned, denying Him to be the Son of God, and saying that *in the prince of devils He casteth out devils* (Luke 11:15): and, *He hath a devil, and is mad; why hear ye Him* (Jo. 10:20); and the like. By this calumny they turned

away from Him those whom He sought to convert. And so [the Psalmist] said this rather, to show that those who calumniate Christ, and thereby slay the souls of men, do more harm than those who in their rage slew His mortal body which was soon to rise again."

The "lex talionis," as St. Augustine points out, was given to the Jews for their hardness of heart, to curb the lust of revenge and keep it within bounds. But we should beware of saying or implying that it sums up the spirit of the Old Dispensation, as distinguished, that is from the spirit of many, not to say most, of those who lived under it. The spirit of the Old Testament, and of course of its inspired writers (for, to use again, the words of Father Von Hummelauer, the two phrases must be regarded as in this respect equivalent), is the spirit, not of revenge, but of justice, a justice that is divine, and so, far-reaching, awesome, inscrutable. And truly the manifestations of it are startling and awe-inspiring under that old covenant. The perverse and stubborn character of the Jewish nation called for such. And then "justice and peace", to use the words of the Psalmist, had not "kissed," for the handwriting of the decree that was against us had not yet been taken out of the way. But with this spirit of justice goes the spirit of divine clemency, which finds a voice in the words of the prophet Ezechiel: "As I live, saith the Lord, I will not the death of the sinner, but that he be converted and live" (33:11). Even under the new covenant, however, as under the old, the sinner at times will not be converted, and dies in his sin. "O Jerusalem, Jerusalem," is the cry which the impenitence of the Jews wrung from the heart of Christ, "thou that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children together, even as the hen gathered her chickens under her wing, and ye would not!" It is this wicked and incorrigible "would not" that kindles the spirit of divine justice, and it is this spirit that breathes in the words of the Psalmist. But it is for God, not for us, to judge and execute justice. "Vengeance is mine, said the Lord, I will requite". Therefore we see in the words of Psalm 108 not a prayer for the damnation of David's enemies, but a prophecy of woe pronounced upon the impenitent by the just Judge.

In his note on this psalm the learned Berthier says:

St. Peter speaks of Judas as *the leader of those that seized Jesus,* and then quotes the text of the prophet which concerns that traitor. Whence it is natural to conclude that the text concerns also the Jews who had bargained with Judas to betray Christ. This is the opinion of St. Augustine, who takes occasion thence to expound the whole psalm of Judas and the Jews. This view has the advantage of accounting for all the expressions that occur in the psalm, and of obviating the difficulties that beset those who understand it of the enemies of David, that is, Absalom, Doeg, Achitophel, Semei and others. For the psalm is full of curses, and one cannot bring oneself to believe that a man so holy and so mild as David could have wished his enemies the frightful evils that he mentions. One notes in fact that the greater part of the verbs which in our version are in the optative mood are in the future tense in the Hebrew, and so the curses sown throughout the psalm may be regarded as predictions not as imprecations. But assuming the sense of our version, which is not opposed to the Hebrew, as I shall show, if the psalm has but one literal sense, which concerns Judas and the Jews who put Jesus Christ to death, and if in the whole psalm it is Jesus Christ who speaks by the mouth of His prophet, one cannot deem even the curses to be out of place or revolting, seeing that they are not so much curses as judgments coming from the mouth of the Supreme Judge. When Moses declared to the Israelites the chastisements they should suffer if they forsook the law of the Lord, he made use of many dire threats couched in the form of curses; and these were so many judgments, on the supposition that the transgression of the law really was to have place. Now, the prophetic spirit with which David was filled would make him see the crime of Judas against Christ as actually consummated; and so it is that his psalm voices judgments rather than imprecations or curses. On the other hand, we know that all those judgments took effect in the case of Judas and the Jews, while we cannot see that they did in the case of the enemies of David. It is not written that Doeg was punished for his lying tales. The rabbins say he perished in the same battle as Saul, but that is not convincing proof. It is written that Achitophel hanged himself in despair but it does not appear that his family were involved in his fate. The same is true of Absalom and Semei; they alone suffered. And so all the woes pronounced in the psalms cannot apply to them.[13]

[13] Migne's *Cursus Scripturae Completus*, Vol. 16, Cols. 101, 102.

The same author pertinently remarks that, whereas we have the authority of Holy Writ for saying that the Psalm is prophetic of Judas, the assumption that it refers to David's enemies rests simply on the guesses of some commentators. What he says of the use of the future tense in the Hebrew is fully borne out by a celebrated Hebraist of the 16th century, Marcus Marinus, who in his *Adnotationes Literales in Psalmos* gives from the Hebrew text of this psalm, which he prints on the same page, a literal translation in which, verses 8 to 15, the future is used as many as twelve times and the imperfect (which he renders by the future) only two or three. He observes that the imperfect is used instead of the future—"preterito in futurum verso;" which stands to reason, for in verse ten, which the R. V. renders, "Let his children be vagabonds and beg, and let them seek *their bread* out of their desolate places," the two verbs that stand first are closely related in thought, yet the former of the two is in the future and the latter in the imperfect.

It is not only Eusebius, and Chrysostom, and Augustine and the author of the *Breviarium in Psalmos*, and Theodoretus, and Euthymius that interpret this psalm as prophetic of Christ and Judas. St. Athanasius, in his Commentary (the authenticity of which is somewhat doubtful), says that "whatever in this Psalm (108) is expressed in the form of a wish should be considered as a prophecy" (P. G. tom. 27), and interprets the whole of it in a prophetic sense in his *De Titulis Psalm.* (now attributed to Hesychius of Jerusalem). So, too, Didymus of Alexandria expounds it;[14] so does Prosper, following in the footsteps of his master;[15] and Arnobius the Younger;[16] and Cassiodorus, who says that "the Lord Christ speaks throughout the whole text" of it.[17] St. Ambrose does not treat expressly of this psalm, but we can gather his mind from his saying, in his exposition of Psalm 1, that the whole Psalter is prophetic of Christ: "In the psalms not only is Jesus born, but He suffers the life-giving passion, dies, rises again from the dead, ascends into heaven, sits at the right

[14] Ib., Tom. 39, Cols. 1535-1558.
[15] P. L., Tom. 51, Cols. 311-317.
[16] Ib., Tom. 53, Cols. 493-495.
[17] Ib., Tom. 70, Col. 782.

hand of the Father." [18] St. Hilary, in expounding the kindred Psalm 68, teaches that it is all of it prophetic of Christ, and remarks that the words "egenus et pauper sum" of Psalm 69 which are repeated in this psalm" (v. 22) do not fit David himself, the head of a wealthy nation, but are "the cry of Him who, to enrich us, Himself became poor." [19]

The case then stands thus. There is a consensus of the Fathers, both Greek and Latin, that is to say, of the Fathers who treat of the subject, that Psalm 108 is to be interpreted as prophetic of Christ and Judas and the Jews. If we say that the Psalm in its literal sense is not prophetic of Christ and Judas, that it does but express the positive wishes of David regarding his enemies, and that even in its secondary sense it is not prophetic but typical only, do we not go counter to the interpretation put upon it by the Fathers? So at least it seems to me. Does not the Decree of the Council of Trent, Sess. IV, require us to abide by that interpretation? So at least it seems to me.

ALEX. MACDONALD, D.D.,
Bishop of Victoria, B. C.

THE ODDS AGAINST ORATORY.

The Rev. H. J. Schroeder, O. P., Answered.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the December number of the ECCLESIASTICAL REVIEW, 1910, there appeared an article on oratory, written by myself. I expressed and proved the view, first, that metaphysics and dogmatic theology are necessary for a priest in his oratorical work; and, secondly, that these scientific studies are in some sense a hindrance to oratory.

In last month's number of this magazine, an article entitled "Theology and Pulpit Oratory" was published, embodying a criticism of the view which I had proposed. The Rev. critic's objections are mainly these two: first, the scientific studies of the Church are not necessary for a priest *in the pulpit*, because they are rather destructive of the spirit of eloquence. For, metaphysics and the Church's formal way of teaching, if introduced into a sermon from the pulpit, will surely dissipate the warmth and glow characteristic

[18] Ib., Tom. 14, Col. 968.
[19] Ib., Tom. 9, Col. 492.

of true eloquence. Secondly, outside the pulpit, these studies are no hindrance to eloquence: (a) because metaphysicians as a rule are possessed in a high degree of the human elements essential to eloquence; and because the greatest orators in the history of the Church were remarkable for their proficiency in these studies; (b) because metaphysics and the Church's dogmatic way of teaching are rather a help to oratory. For the *matter* which they afford the preacher, lends him invaluable aid in his work, and the *formal manner* of teaching, definitely drawing the line, as it does, between truth and falsehood, gives the priest a sense of safety in his knowledge, which increases his oratorical efficiency; (c) because if sacred sciences are a hindrance to eloquence, so are all other sciences. But this cannot be. Therefore neither are these a hindrance.

To avoid the formality of a direct answer I purpose to answer indirectly, by explaining the meaning of the article to which exception has been taken.

First then, I did not mean to state, nor *did* I state, that metaphysical disquisitions and scientific formalities are to be introduced into the pulpit. It is true, I admit, that one of my sentences, when wrenched from its context, *can*, though it *does not of necessity*, express this meaning. But, in its context, it cannot have the absurd signification attributed to it. For, taken in the Reverend critic's sense, the sentence means, as he himself contends, that there is a contradiction, an utter incompatibility between these studies and eloquence. Whereas the *context* of my article, both before and after the sentence in question, goes to prove that there is no contradiction between them; because it goes to prove that there is a *paradox* between them, which is defined to be an *apparent* not a *real* contradiction. Evidently then the sentence as interpreted above, does not accord at all with the context. Hence I am represented as stultifying myself by first denying and then affirming, and finally denying again one and the same thing, in the same respect. But surely according to the rule of common sense and logic, I cannot be said to have done so, unless proof be brought *aliunde,* i. e. from some source other than the disputed sentence. However no attempt has been made in the critique to satisfy this dialectical requirement.

Now, after this explanation of what I did *not* state in the article on oratory, only a word is necessary with reference to what I *did* state. It was simply this: a proposition so evident as to admit of no dispute—i. e. that pulpit oratory, without years of preparation along the lines of scholastic philosophy and theology, is in the natural course of events bound to be a weak force in the service of God, if not an utter impossibility. Hence the words "in considering and explaining" mean: in the *work* of considering and explaining,

which is antecedent, both proximately and remotely, to *actual* preaching.

In the second place, I meant to say and said that metaphysics and the Church's dogmatic way of teaching are a hindrance to eloquence in a *very limited sense*. A distinction must be drawn between these scientific studies, *in the learning* and *learned*. In the seminary course they are *in the learning;* in the years that follow, they are or at least are supposed to be *learned*. When once learned, they help the spirit of eloquence as my Reverend critic contends and I admit; because then they lay out the field of theology before a priest, with the lines of demarcation between truth and falsehood visible; they give him power born of knowledge, and that sense of safety which springs from being on the right side, and knowing that he is there; that ease, freedom and masterfulness which are the ordinary accompaniments of certitude. Evidently such qualities are a valuable contribution to oratory.

But in the seminary course philosophy and dogmatic theology rather constrain the student. He is not acquainted with the whole field; he does not know all of its elevations and hollows; nor its boundaries; he does not enjoy, therefore, a sense of safety, ease, and freedom allied to certain and comprehensive knowledge; he is not a master, but a learner; he is constrained, his mind is in a state of suspense, until, at the close of his seminary course, when all the portions of the curriculum will have been gone through, he realizes that he understands the whole field, though maybe not wholly. Now that this repression and lack of confidence in his knowledge are a weight upon the effusive spirit of sacred eloquence is clear.

In my article I had the seminary in view, not the years that follow it. I spoke of the priest's "earliest seminary days", of his being "trained", of his changing from boyhood's way of thinking; of "courses" of study; of the "curriculum"; of his being trained in "the schools"; of the charm of eloquence coming "with time": of his "personal efforts" of after days, etc. In the light of these expressions, it is apparent to what period of the priest's life reference was made.

Another distinction must be drawn between *matter* and *matter*. The truths taught in the seminary are in part metaphysical and in part not such. The content of Revelation, e. g. as taught by the Church, is largely concrete; and such is much of the truth connected with Revelation. I ventured the assertion, backed by proofs, that purely metaphysical matter is in some sense a hindrance to the purely emotional and imaginative element of oratory. But between oratory and the subject-matter of dogma on the *whole* I attempted to establish no opposition. For who could doubt for a moment that the

treasures of knowledge contained in the revealed Word, e. g. as explained by the Church, will wonderfully enrich the preacher's oratory, if he has recourse to them?

Again, I distinguish between the Church's studies being *a* hindrance to eloquence and being the *only* hindrance. No statement was made either explicitly or implicitly that sacred science is that *only* hindrance. For, just as all sciences *when once learned* are a help to eloquence, so all sciences in the *learning,* as explained above, in some limited way are a hindrance. This was clear to me last December as it is now; and it did not enter into my purpose, in the article, to call it in question. I simply affirmed that dogma in the seminary course is a greater hindrance, constraining the orator with more scruples (salutary ones) than profane science causes; because, dogma, besides involving objective truths, involves also the authority of the Church and the Word of God, upon which he may perhaps, in his partial ignorance of the dogmatic field, impinge, to his own inconvenience, unless he constrain his spontaneously expansive spirit of eloquence.

A third distinction which may help to make my position clear is the distinction between an *insuperable* hindrance, and one that *can be surmounted.* There is no evidence in the pages criticized that the first kind was spoken of. I dwelt indeed upon the difficulty of combining in the seminary the metaphysical and the oratorical spirit, but no mention was made of *impossibility.* Quite the contrary. The whole purpose of the article was to show a paradox—an apparent not a *real* contradiction; to present a seeming not a real incongruity between these scientific branches and eloquence; to note a difficult not an impossible combination; not a genuine but only an apparent incompatibility between them; *apparent* on account of the great, though not insuperable, obstacles placed by pure speculation and technical methods of expression, in the path of the purely emotional and imaginative element of oratory.

To distinguish again! There is a difference between a hindrance that is *exclusively* such and one that is only *partially* such, and partially a help. There is not the slightest indication of my having held that Church studies are *exclusively* a hindrance. I rather set myself to establish that they are both hindrance and help; for, it is in this double relationship which they have to oratory that their paradoxical character consists. I did not even go to the extent of saying that they are *more* a hindrance than a help. It is true I maintained and proved that pure metaphysics and the formal way of teaching Dogma in the seminary course are more a hindrance than a help—though not an insuperable hindrance—to the *emotional* and *imaginative* in oratory. It is also true that I dwelt longer on the

hindrance than the help. But I was amply justified in doing so. For I did not develop and prove the *help,* because I took it for granted; and because I supposed that all ecclesiastics were so thoroughly convinced of the assistance afforded oratory by priestly scientific studies that they would consider an attempt to prove the point a superfluous task. Moreover, I evolved the notion of *hindrance* more because I was aware that without copious explanation it would be open to the likelihood of misinterpretation. Finally, my space was limited; and after having treated the hindrance at some length, I had to leave the more elaborate consideration of the help to some future day or to some abler pen; not failing, however, to state and insist several times in the course of the article on the invaluable assistance given oratory by the Church's scientific studies.

There is one more distinction which up to the present I have been taking for granted. It is the difference between the rational element and the passionate element in eloquence. The one is concerned with thought and the mind; the other with feelings, imaginations and the heart. Both elements are necessary; but the "pectus" is the more characteristic of the two. Now, whatever hindrance is offered to oratory in the Church's course of studies, is not offered to the rational but to the passionate.

In the light of these distinctions and explanations the two objections referred to above vanish. Two more objections present themselves for a brief notice. First, it is said that I assumed the rôle of critic; secondly, I am hopelessly ignorant. My answer to the first is that I utterly repudiate the character of critic, with which the Reverend Father tries to invest me. For I distinguish between a *critic* and an *observer;* between *criticism* and *analysis.* I tried in my poor way to *analyze* and express certain conditions in the seminary course as they presented themselves to me, but I sedulously refrained from making any adverse reflections upon them; first, because I had no such reflections to make, and secondly, it would not have been in my place to make them even if they had existed in my mind. *Criticism* I believe is judgment passed upon things in accordance with the requirements of some norm or law or principle. There is not in my article a vestige of reference to any law or norm or principle according to which I pretended to find fault with the Church's studies. On the contrary, I expressed myself most warmly and loyally in favor of them.

My rôle was not that of critic, but that of teacher. As teacher, I had been interested in profane studies, scientific and literary; and in their mutual relationship; and in their combined effects upon students. As teacher I also became interested in the seminary studies, scientific and oratorical; I compared them, tried to discover their

points of sympathy with each other, and their points of divergence. All this was done in a speculative spirit. But practicality also had its influence upon me. For, I presumed to think that maybe my reflections if embodied in an article for the REVIEW would be of some interest and help to seminarians. I remembered how in my own seminary days the *human* had been under stress in the presence of the monopolizing *intellectual,* both in my own personal experience and in the experience of my fellow students; and I wished to suggest the use of some or other precaution, like the reading of Sacred Scripture, e. g. against the inclination which earnest students have to direct nearly all their energy into their heads, instead of saving a great part of it for their hearts; developing *grey* matter almost exclusively instead of carefully attending to the preservation and increase of *red* matter as well.

Finally, as my Reverend critic's references to the pitiable condition of my intellectual equipment are without any argumentative value, being purely gratuitous assertions, and, apparently, products of overwrought feeling, I dismiss them without further comment.

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"QUID MIHI ET TIBI EST, MULIER?"

To the Editor, THE ECCLESIASTICAL REVIEW.

Anent the rejoinder to my letter on the above text, which appeared in the April number of the REVIEW, permit me to ask Father Reilly:

(1) Is the version which he defends the original one "coming down to us from the enlightened minds of the Rheims translators"? I had been laying the flattering unction to my soul that I possessed a copy of the original version of 1582, which reads, "What is that to Me and to thee?" This is identical in sense with the American interpretation, though a little harsher in expression. I think Father Reilly will find that the translation which he states is read to our English brethren across the sea is taken from a revised version of the Rheims New Testament made more than a century and a half later by Dr. Challoner.

(2) Admitting that "What is Mine but thine?" is a literal translation of the Vulgate text (and it is certainly more intelligible than "What is to Me and what is to thee?"), why not give a like translation to the identical words in what is claimed to be a parallel passage, Mark 5:7, and read it "What is mine but Thine, Jesus, Son of the Most High God?"?

(3) Dividing our Lord's life into "Mary's hour", "His hour", and "the Hour of His enemies", how does the writer account for Christ's frequent reference to His Passion (John 7:30, 8:20) as His hour? Would it not be preferable to interpret our Lord's words as referring to the time of the manifestation of His Divinity by miracles and not as in contradistinction to Mary's hour, and thus not dissociate even for a moment the Mother from the Son; for though circumstances necessarily ended the domestic relations of Nazareth, we cannot believe that Christ's public ministry "was too sacred for her to participate in" who was with Him at the beginning and the consummation of His earthly life?

I have no doubt but that Father Reilly can offer a satisfactory solution of those difficulties, which may be purely subjective; for he has evidently studied the question in all its bearings. The result of his scientific research accentuates the necessity of the work that Dom Gasquet and his learned Benedictines have now in hand. While not professing to be an authority on Hebrew idioms, I felt free to question deductions that seemed at variance with the accepted ideas of the Incarnation. It was the excess of realism, the overlooking of the fact that when dealing with the Trinity of Nazareth the ideal is the real, the placing of our Lord and His Blessed Mother on the same plane with ordinary mortals, the suggestion that she, who never for a moment forgot that Jesus was God, approached Him on the occasion as any mother would approach her son under like circumstances, that prompted me to pen a protest. I am willing to have appeared in the rôle of champion of unscientific theories, provided my doing so serves to bring the truth to light; and, acknowledging the light that I have already received on the subject, I can say in all humility, "Declaratio sermonum tuorum illuminat et intellectum das parvulis."

F. J. O'SULLIVAN.

Port Hope, Canada.

THE SCAPULAR MEDAL ATTACHED TO THE ROSARY.

(*Communicated.*)

A practical suggestion for the clergy is to consider the recommendation to the faithful that the scapular-medal be attached to the beads or rosary. Pope Pius X, on 31 July, 1906, granted an indulgence of 100 years and 100 quarantines for merely carrying about the person the beads blessed by a Dominican or a priest duly authorized to give the Dominican

blessing. This indulgence was granted by former Pontiffs, but was revoked by Leo XIII. Our present saintly Pope has renewed it. While the indulgence is granted only to Rosarians, the condition is so simple to become a Rosarian that all the faithful should be encouraged to avail themselves of this extraordinary grant. Simple registration in any church where the Rosary Confraternity is established makes one a Rosarian. The granting anew of this indulgence by Pius X has made many priests preach the devotion of carrying reverently, about the person, the rosary. Since this is the practice of most Rosarians, it would be a very simple arrangement to attach the scapular-medal to the rosary-beads which they carry about with them. Rome has authorized the Apostolate of the Rosary, 871 Lexington Avenue, New York City, to grant faculties to all priests in the United States who make personal application to give the Dominican blessing to beads, also authority to issue the diploma for the canonical establishment of the Rosary Confraternity.

J. T. M.

MEDICAL AUTHORITY REGARDING THE MORALITY OF VASECTOMY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Will you allow me to add a few words to the discussion on Vasectomy?

The cell units of which, according to anatomists, the nervous system is composed, are called neurons.

By some physicians it is held that when there is a defect or are defects in the neurons of an individual, he may fail to respond readily to educational influences, either moral or intellectual, and consequently may be a drunkard, a thief, or any other kind of a criminal. In other words, according to them, when a man sins, he does so because his neurons are defective and are not in good working order.

In order to prevent criminals who are such because they have defective neurons, from bringing into the world beings who would also have defective neurons and who would consequently be guilty of the same crimes as themselves, the operation of vasectomy has been devised.

It does not take a very brilliant theologian to decide that vasectomy performed for that purpose is unlawful and that the reasons

given for performing the operation, as stated above, are contrary to the teaching of the Church.

It has been alleged that the operation of vasectomy does good in other ways. I deny that statement. It has no effect except the prevention of children.

Can the State order vasectomy for crime?

If the State can lawfully punish criminals by imprisonment, hanging or electrocution, it can also lawfully punish them by vasectomy, if vasectomy be a punishment.

Imprisonment, hanging, electrocution are punishments, but vasectomy is not a punishment. The operation is a trifling one and can be done with no danger. There is no criminal who would not willingly undergo the operation when the result is explained to him. He can have as much *libido* after the operation as before, with the added security (a very important one to him) that there will be no risk of the *propagatio prolis*.

If we could convince many of our married men that there was no danger in the operation, our surgeons would have to work overtime.

In conclusion I repeat that vasectomy has only one effect, the prevention of the *facultas generandi*, for which reason the operation is unlawful; and secondly, that the State cannot condemn a criminal to vasectomy because it is not a punishment.

JOHN F. RODERER.

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A STRANGE QUESTION OF PASTORAL DUTY.

Qu. How far is a pastor obliged to go in trying to bring non-Catholics, living in his parish, into the Catholic Church?

PAROCHUS.

Resp. As far as his head and his feet will take him.

"Ite in universum mundum et docete omnes gentes", means that a priest is to exercise his virtue in every direction for the care of souls, within his legitimately assigned sphere of pastoral action; and outside of it, if time and opportunity allow.

FR. DRUM'S CRITICISM OF FR. WEIGAND'S STORY.

To the Editor, THE ECCLESIASTICAL REVIEW:

The charming little incident related in the April issue of the REVIEW (p. 483) by Fr. Weigand on the authority of the *Theo-*

logische Monatschrift has evidently excited inquiry into the scientific value of such narratives. I note that Fr. Drum, S.J., a promising Orientalist, took up the matter in May (p. 598) and inclined toward the negative side.

The story is briefly this: Two Dominican missionaries in Kurdistan were greeted by an archbishop with the words: *Man bain anta un ana* ? which means literally, "What is between you and me?" The expression was presented as having an exegetical bearing illustrative of the Gospel passage, " Quid mihi et tibi est, mulier?" (John 2 : 4.) The reasons alleged against the story do not seem to me to be well-founded, and I doubt not that the author of them will welcome the following observations, which are offered chiefly for the sake of placing the story in its true historic setting.

First of all it should be borne in mind that Kurdistan is not a political unit. It is a region in Western Asia inhabited by the Kurds. It lies partly in Turkey and partly in Persia, two-thirds being under the dominion of the Sultan and one-third under the Shah. The extensive vilayets of Diarbekir and Mosul are largely within its borders.

The Kurds are of Aryan origin. They speak a native Iranian tongue akin to modern Persian, for the literary expression of which they have borrowed the Arabic alphabet from the Persians and the Armenian from their north-eastern neighbors. The former is the more widely used. There exist among them, especially along the frontier, numerous dialects containing an abundance of Turkish, Arabic, and Syriac words.

The Uniate Christians of Kurdistan are divided among various rites which are represented at Mosul and Diarbekir by four hierarchical dignitaries including a patriarch and an archbishop. The Dominicans, who have been established at Mosul since 1750, are today in possession of the Apostolic mission of St. Hyacinth, which embraces all Kurdistan and reaches out beyond it into Armenia and Mesopotamia. Five distinct languages are spoken by the natives of this region. The chief working-centre of the Mission is the city of Mosul on the Mesopotamian side of the Tigris. Here there is a flourishing community of fourteen religious actively engaged and in continual correspondence with two tributary missions in the heart of the Kurd district, namely, Mar Yacub and Seert. Mar Yacub marks the site of an older sanctuary. The erection of five other missions in Kurdistan is contemplated. The Dominican establishment at Van in Armenia, which can be approached only by crossing the Kurd Mountains, is another auxiliary. It is situated near the frontier of Kurdistan and commands a section of it. These resi-

dences have all been in existence since 1882. The Jezireh mission, also near, was not organized until 1885.

Quite naturally the history of the Kurds has yet to be written. Statistical information about them is at best largely conjectural. About all we know of them comes to us through travelers, though in recent years foreign consuls have gleaned much that is of a reliable character. For our knowledge of the language, customs, and inner life of the people we are little better off than when treating of the Bedawin of Egypt, Sinai, or Palestine. Popular story and the observations of travelers are our chief sources. We may, it is true, study the general characteristics of the language in the French-Kurdish dictionary by Chantre, but not the many dialects, for it is far too soon for a work like that to be complete. Again we may without hesitation connect the Kurds with the Carduchi of whom Xenophon tells; but the continuous chain of narrative that would interest the historian so intensely, has been broken for centuries. The folk-lorist and the explorer who analyze with sympathy the tales that are current among the people are almost alone in their position to enlighten us with fragmentary knowledge. Such knowledge is of course not to be despised. Even the Kurdish dictionary referred to contains much that is based on it and its author did not venture to publish it until nineteen years after he had presented to the scientific world the valuable "*Receuil de notices et* RÉCITS *kourdes*" (St. Petersburg, 1860).

These data furnish the background to Fr. Weigand's story. It seems to me that they are of a nature to solve Fr. Drum's difficulties about the possibility of their being "two Dominicans" in Kurdistan and of their consulting "the archbishop *of* the place", who need not have had a residence "*in* Kurdistan".

The criticism that the expression placed on the archbishop's lips is not in accordance with the rules of Arabic grammar would hold if Arabic were the language of the nation. But, as we have seen, it is but one among five languages currently used in this section of Asia, and it is not spoken by the Kurds. Moreover the archbishop was speaking familiarly and, living as he must have been, near the frontier, he could easily have chosen a popular form peculiar to a dialect. This would account abundantly for a mixture of the Aryan *un*, the Arabic pronouns, and the modern Syriac *man*—all in one phrase. Viewed in its internal structure and the light of the ethnical environment described above, the idiom strikes me as being quite intelligible.

To object that the narrative is mere story and to reject it on this ground, one would be obliged, if consistent, to deprive Oriental libraries of a vast amount of precious treasure now being collected

by scientists as aids to future study. Travels in Sinai and the Holy Land would share the common fate; and many a golden page would have to be torn from the carefully prepared volumes of Musil and Jaussen or the less pretentious itineraries of Sylvia and the Pilgrim of Bordeaux.

This being true, the exegetical bearing of the story, although not convincing, is pertinent. The literal translation of the presumedly Kurd phrase agrees verbally with an old French translation of the Vulgate: "Qu'y a-t-il entre vous et moi?" But even this version is open to a twofold exposition—the one favorable, the other unfavorable. However, if in Kurdistan or any country the expression were habitually used in the same circumstances as the Biblical idiom, and if its idiomatic force were so strong as to exclude the unfavorable sense from the minds of those who used it naturally, I fail to see why we would not then have a very desirable parallel of the idiom used by St. John. As related, the story purports to meet these conditions. If it can be verified, it possesses, at least for the philologist, a value all its own, even though it falls short in explaining the Cana narrative.

THOMAS A'K. REILLY, O.P., S.S.L.

Washington, D. C.

Criticisms and Notes.

THE POPES AND SCIENCE. The History of the Papal Relations to Science during the Middle Ages and down to our own time. By James J. Walsh, M.D. (Knights of Columbus Edition, 30,000.) New York: Fordham University Press. 1911. Pp. 431.

The attitude of the Church as represented by her official teachers, the Pope and the Clergy, toward that form of education which makes for progress in secular matters, has been a subject of much biased discussion among writers of history and pedagogics. The lessening prosperity of the Latin races, which for centuries have been directed and controlled by the Church, is taken as proof that the old religion has been at fault; and the awakening of fresh energies and of successful enterprise among the nations that have separated from allegiance to Rome has been taken as demonstrating the triumphant superiority of the principle of Protestantism. The fallacy is that of the superficial philosophy which denies the beneficent influence of the sun, because the old trees on which it has shed its light for centuries cease to bring forth fruit and the soil on which they stand produces weeds nourished by the remains of a former culture. Of course it does not matter much what the Church has done in the past except in so far as it demonstrates what she is capable of doing in the present and the future. She is a power that enlightens and strengthens; but her action is conditioned by the material upon which she works, and the worst material is the people who have had the faith and have grown lukewarm in its exercise, losing the savor of sound Catholic practice through lack of the salt which is to be supplied by an apostolic clergy.

To show that, when free in the exercise of her divine mission, the Church is the teacher and fosterer of everything that combines with truth for the production of virtue, we need to appeal only to the results manifested in her activity, the fruits she produced from the barren soil of pagan Europe during the spring season of the ages of faith. The art of the Middle Ages and of the Catholic races stands still an eloquent witness to the tendencies and principles of the Church to make the beautiful in architecture, painting, and literature a constant illustration of her doctrine of truth. But in regard to the sciences, especially those of the experimental kind, the evidence has not been so manifest, because our own time enjoys only the advantages of the developments which permit the full realization of the results of the previous experimental period. These results

are so manifold, so rapid in their multiplied application, and so serviceable in promoting the commonwealth, that we omit to attach due importance to the slow processes of growth and development which render the enjoyment of the fruit possible. While bigotry has used this omission to discredit the Church and her teachers, as though these could be enemies or hindrances to learning and science, very many writers have taken these charges for granted and given a currency to them which often embarrasses the Catholic student of history who meets them in the common sources of information.

Against this spirit of misrepresentation Dr. James Walsh, Dean of the Medical Faculty of Fordham University, whose recognized success in the field of science, especially of medicine, and in the study of documentary history, gives weight to his arguments, has set himself with untiring energy and a magnificent apparatus of collected and well-authenticated facts. His volume *The Thirteenth, Greatest of Centuries* was to many readers a revelation, and his biographical sketches of men to whom science in the present century owes its chief successes, and whom he shows to have been either patronized or educated by the Church, have won the general approbation of a thoughtful and honest public, outside as well as within the Catholic fold. The clergy especially owe to Dr. Walsh a debt of gratitude for the emphatic way in which he has asserted the just claims of Catholic ethics in his treatises on Pastoral Medicine, and for the lustre his writings have shed on the clerical body in general, as exemplified in his two series of *Catholic Churchmen in Science*.

The Popes and Science points out that as a matter of history the Sovereign Pontiffs were as liberal patrons of science as they have admittedly been of art. The relations of the Popes to men like Columbus, Eustachius, and Cesalpinus, or to Steno and Malpighi, our greatest medical discoverers, were those of enthusiastic patrons of science. "The Papal Medical School was for centuries the greatest medical school in Europe, and its professors were the most distinguished medical scientists of the time. This is a perfectly simple bit of history that anyone may find for himself in any reliable history of medicine." The scientific departments of the universities down to the nineteenth century taught botany, zoology and the biological sciences, chemistry, physics, mineralogy, and astronomy. In fact it is only at a comparatively recent date that the patronage of the scientific schools passed into the hands of civil or secular authorities and left to the Church exclusively the supervision of the theological schools. Dr. Walsh in proving by undeniable testimony, drawn from historical records, that the Popes at all times, but especially during the Middle Ages, maliciously and

ignorantly miscalled the Dark Ages, have been the promoters and guardians of scientific studies, and the protectors of leaders in science and inventors, gives the student the means of refuting the false allegations made against the Church from the hostile pulpit, lecture platform, and professor's chair, when ignorance of history is frequently overlooked in the adept at experimental science. What the author brings together in this handy volume cannot be elsewhere found in any one place of reference. Moreover he presents his subject in a popular form with just enough of legitimate controversy in his presentation of facts to make us aware that the information he gives needs to be used for the defence of the Catholic position.

And here we must add a word about the special purpose of this edition. It is desirable indeed that works of this nature be published in an attractive form which allows us to offer them on occasion to those who do not read Catholic apologetic literature for the sake of the truth it offers, but who need the inducement of external form to feel that such books have any historical worth. We understand that the Fordham Press is preparing an *édition de luxe* with illustrations, in handsome binding. Such an edition has its distinct value, and fills a need not covered by the intrinsic value of the book's contents. But the volume before us is meant for popular use, and despite the excellent quality of its format sells at a merely nominal price, which seems ruinous from the business man's viewpoint, yet which well demonstrates the possibilities of a Catholic warfare in behalf of good literature and the dissemination of truth. The Knights of Columbus in procuring this edition for the million are proving their sense of responsibility as an organized body of Catholics. They are proving their ability to manage a Truth Society department with good effect, and we heartily commend their work in this direction to the readers of the REVIEW, who are thus as pastors of souls furnished with a corps of missionaries for the spread and defence of Catholic truth throughout the land.

LUTHER: Band I. Luther's Werden. Grundlegung der Spaltung bis 1530. Von Hartmann Grisar, S.J., Prof. Univers. Innsbruck. St. Louis, Mo.; Freiburg, Brisg.: B. Herder. 1911. Pp. xxxvi–656.

Students of Church History have of late years heard much about the "Life of Luther". New sources which have been treated in the spirit of objective criticism have opened the way to fresh discussions regarding the true character of the man who is presented in the religious apologetic literature of the past, on the one hand as a great reformer of morals, and on the other as a renegade leader of

religious corruption. P. Denifle, the eminent Dominican historian, left us an important legacy in his studies of Luther; and these are now being rendered accessible to English readers.[1]

Luther und Luthertum, which the popular German apologist, Fr. Albert Maria Weiss, O.P., completed after the unexpected death of P. Denifle, and which he aptly illustrated by his own analysis of the hero of the so-called Reformation in his volume entitled *Luther Psychologie,* has been widely commented on. The French version of Denifle's work, which is rather a summary than a translation, by Professor Cristiana,[2] somewhat softens the brusqueness of the original from the hand of the Vatican archivist who drew his portrait with Teutonic boldness and demolished the idol of the German reformers by his citations. If Denifle's characterization does not, as has been asserted by his critics, do justice to the causes that aroused the angry temper of Luther, he shows him at least to have been a man who was ordinarily dominated by the vulgar passions of the demagogue, though endowed with the power of eloquence and the force of a leader.

One is curious therefore to know what new view could be broached by the Jesuit historian, a fellow laborer in some sense with P. Denifle at Rome in the special study of sources for his studies in the history of the Popes and of the conditions which largely prepared the way for the conflicts of the sixteenth century in Church and State. For no one who knows P. Grisar's past work and the methods he has adopted for clearing up obscure historical positions, will doubt that this newly-written biography of Luther takes an original as well as critical view of the influential hero of the Reformation, and thus brings new light to the controversy in which the apologist and tendency writer vie with the historian in the defence of truth.

As P. Weiss had rendered good service to the cause of historical investigation by directing attention to the psychical elements that animated the religious revolutionary movement in the early sixteenth century, so P. Grisar, following the learned Dominican's method and focusing his searchlight upon the soul life, especially in its early development, of Luther, analyzes with the unerring instinct of the historical philosopher the anterior elements that shaped and influenced the actions of the public man. In pursuing his analysis of character, our author takes occasion to show the improbability and inconsistency of the numerous stories circulated during and after Luther's day, both for and against the man. From

[1] Fr. A. Reinhart, O.P., is at present engaged in translating *Luther und Luthertum,* to be issued in five volumes from the Rosary Press.

[2] Paris: Bloud & Cie. 1908. Pp. 387.

this process there follows the elimination of much traditional matter that had hitherto surrounded the figure of Luther and made him a mythical being, worshiped or detested by turns according to the position his admirers and his opponents chose to take.

In tracing the career of Luther before the outbreak of 1530, P. Grisar follows of course the pedagogical development, resting upon documents old and new whose authenticity remains unquestioned. Chief among these are Luther's own writings, such as his early version of the Psalms, his sermons and polemical compositions, his letters and casual outpourings of mind which exhibit the attitude of the young monk toward the scholastics and mystics of his day. The formation of his inner convictions, and the influence, negative and positive, of the writings of William of Occam upon the restless Augustinian, are perhaps the most important chapters in furnishing an estimate of the intellectual forces which bore upon the enthusiastic yet discontented mind of the future reformer. He sympathized probably little with the nominalistic views of the English Franciscan, but what charmed him no doubt was the bold tone of invective which Occam adopted in his defence of the temporal interests of Louis of Bavaria against Papal prerogatives. The parallel drawn between Luther and Occam indeed extends to the appeals of both to a theological empiricism, as well as to their opposition to ecclesiastical authority in which the "Doctor invincibilis" of the Paris University inspired Luther to persevere to the end.

A hardly less interesting chapter is that which brings out the influence of the mystics, chiefly the Dominican Tauler, upon Luther's imaginative mind. From Occam he had learnt that the conditions of grace and sin are compatible; but Tauler's doctrine of grace and passive prayer he misapprehended, laying the deceptive foundation for his future teaching regarding faith and merit.

The question of Indulgence abuses is thoroughly sifted, and here P. Grisar evinces his critical judgment by the objective manner in which he deals with the numerous stories and misinterpretations of facts touching the incidents of the controversies between Luther and the authorities during the years 1517 to 1519. The attitude of the Humanists and the instigations of the nobility whose passions and interests were largely involved in the conflict, become the determining factor in the eventual outbreak and its ultimate results. These, encouraged by a certain lassitude on the part of the Catholics, flooded Germany with Protestantism, religious, social, and political. Here too we find the author on the alert in distinguishing spurious gossip from the authentic facts. Full of animation is the description of the feuds between Luther and Erasmus.

The picture of the reformer's personality is singularly graphic,

and the reader gradually learns to understand the man and the cause of his successes as well as of his failures. We await with eagerness the second and third volumes, which promise to let us into fresh secrets of P. Grisar's discriminating genius regarding a personality whose virtues and whose faults have been equally unfairly exaggerated, whilst the circumstances which brought them into action have been wrongly estimated by the standards of a later age.

HANDBOOK OF CANON LAW for Congregations of Women under Simple Vows. By D. I. Lanslots, O.S.B. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1909. Pp. 280.

KIRCHENRECHTLICHES HANDBUCH für die Religiosen Genossenschaften mit einfachen Gelübden. Nach den neuesten Erlassen des H. Stuhles. Von Peter Bastien, O.S.B., Consultor d. h. Congr. Relig. und Konrad Elfner, O.S.B., Beuron. St. Louis, Mo.; Freiburg, Brisg.: B. Herder. 1911. Pp. 456.

DIRECTOIRE CANONIQUE à l'usage des Congrégations à voeux simples. Par le R. P. Bastien, O.S.B., de la Congr. de Beuron., Cons. S. C. Religios. d'après les plus recents documents du S. Siège. Avec des Appendices, etc. Abbaye de Maredsous. Edit. II. 1911. Pp. 446.

The publication of the Constitution *Conditae a Christo* by Pope Leo XIII was intended to enforce certain rules for the foundation of new Religious Communities, and to adjust the relations of these as well as of existing Religious Orders of simple vows toward the Ordinaries of the respective dioceses in which they exercise their vocation. At the same time the Holy See inaugurated a new method of examination and direction of canonically approved Institutes. The *Normae*, which followed soon after the Decree *Conditae*, give a detailed outline of the essential requirements for the founding of new Institutes. They are to serve as a model or pattern hereafter to be followed in maintaining Religious Communities. These Constitutions serve of course also as a basis for the action of the Holy See in cases of contention regarding the rights of Religious Orders when such are referred to Rome for decision. According to the new regulations, which place the control and direction of religious Orders directly dependent on the Holy See in the hands exclusively of the S. Congregation for Religious, each Order is obliged to render an account of its management and economical as well as spiritual condition to this Congregation. The object of this centralized control is to afford greater opportunities for uniform and consistent action in the fields of charitable and missionary

labor, and also to prevent and correct abuses that may arise from a lack of organization or proper coördination.

As a necessary result of these prescriptions arose the demand for some textbook giving accurate information to the members of religious communities whose superiors were supposed to conform to them and who were expected to send periodical reports to the S. Congregation about their status. The first to supply such a need in concise form were the Jesuit Father Arndt in his *Kirchliche Rechtsbestimmungen für Frauenkongregationen* (Mayence 1901); Battandier in his *Guide canonique pour les Constitutions des Sœurs à vœux simples*; Boudinhon in a series of articles entitled "Les Congrégations religieuses à Vœux Simples," in the *Canoniste Contemporain*, 1902; Ferreres, S.J., *Commentarios canonico morales sobra religiosas segun le disciplina vigente*, whilst others enlarged upon older works, such as Craisson's *Communautés à vœux simples* or laid stress upon special questions on the subject, like Fr. Meynard, O.P., in his *Réponses canoniques et pratiques sur le gouvernement et les principaux devoirs des religieuses à vœux simples*.

The three volumes placed at the head of this notice represent the most accessible and popular form of handbooks on the subject in English, French, and German. They are in fact originally of one and the same source, namely the work of P. Bastien, the learned Benedictine Canonist of the Roman monastery of San Anselmo, originally of the Beuron Congregation. The difference between his French text and the German translation consists chiefly in the omission from the latter version of the chapter dealing with the canonical position of Religious who belong to Institutes that formerly took solemn vows but at present take only simple vows. Another subject which P. Bastien treats in his first work, namely the duties, rights, and privileges of priests in Religious Communities, is left out of the German version, since the matter is exhaustively discussed in the chapters *De Regularibus* of our canon law books, and especially in works *De Jure Regularium*, such as those by Bouix, Biederlack, Piat, Ferrari, and others. P. Ildefonsus Lanslot's *Handbook of Canon Law* is not so much a translation as a well-ordered adaptation following the *Normae* but utilizing Bastien's volume for the interpretations. It is less literary and judicial in form, but not less practical than the original, and confines itself to stating what is most necessary in carrying out the observance of the Roman Constitutions. A topical index, and a brief summary conspectus of the requirements of the triennial report would enhance the volume as a book of casual reference, since our religious superiors who are not familiar with Latin or French have no work which they can conveniently consult on mooted questions.

Substantially we have here a clear and authoritative statement of what is required: (1) for the founding, approval, or suspension of a Religious Institute of Simple Vows; (2) the conditions required on the part of the individual entering the Institute; (3) the binding force of the obligations assumed by the members; the conditions of perseverance in the Institute; and the juridical process of separation in case of non-perseverance. The second part of the work treats of the authority of the governing element in religious Institutes: (1) the power of the Holy See and the Ordinaries of the respective districts in which religious houses exist, to control or direct, in temporals and in spirituals respectively; (2) the rights and authority of religious superiors in their respective communities. This embraces the subjects of election of officers and their individual duties. The appendix of the French and German versions contains pertinent documents in the Latin with vernacular translation and comments.

STATUTES OF THE DIOCESE OF CROOKSTON. Imprimatur of the Right Rev. Timothy Corbett, D.D., Crookston, Minnesota. Collegeville, Minn.: Record Press, St. John's University. 1911. Pp. 115.

The diocese of Crookston was established one year ago. It has thirty-three priests whose ministrations extend over a territory of nearly 17,000 square miles, with a scattered population of 20,000 Catholics, Whites and Indians. The Order of St. Benedict has a large share in the pastoral and educational care, especially among the Indians on the Canadian border, and there is abundant mission work for all the clergy and religious in the diocese. In such conditions ecclesiastical organization meets many obstacles, and the convocation of a Diocesan Synod for the purpose of bringing harmonious action into the local churches is practically impossible for some time to come. Accordingly it was a wise resort of the new Bishop to place in the hands of his clergy a set of preliminary Statutes, which contain rules and formulas, precepts and cautions, directing the pastoral action of the diocesan priests in a uniform manner in the administration of the Sacraments, the economic management of parochial affairs, and the superintendence of Catholic education. While the Statutes have not *as a whole* the sanction of the Holy See accorded to Synodal Decrees and Diocesan regulations in the ordinary sense, they have the full binding force of episcopal injunctions under the general law; the actual difference being that individual exemptions based on appeal to higher authority against the judgment of the Ordinary are permissible in this case,

whereas the Diocesan Law sanctioned in Synod and approved by the Holy See permits of no appeal against the Ordinary.

But inasmuch as the Statutes are episcopal ordinances and directions, they offer the manifest advantage (not to be underrated in a new diocese and under our missionary conditions) of permitting the opportunity of being tested, with a view of alterations and improvements, according to the experience of the clergy in various localities and circumstances. For in the event of a Synod being called, the priests who will have a consulting voice in the enacting of more permanent diocesan legislation, are enabled to form their judgment upon a more or less definite programme before them; they will have a clear insight into the duties and privileges of their position from the legal point of view, while the Bishop is likely to have the satisfaction of having an intelligently sympathetic clergy, who, being capable of judging regarding the wisdom and prudence of the synodal enactments, will be zealous in carrying them out and in maintaining their general authority.

Whilst a canonist familiar with the local conditions might be able to offer useful suggestions toward perfecting these Statutes before their final adoption in Diocesan Synod, we have nothing but commendation for this tentative legislation which makes for ecclesiastical observance and uniform action among the priests of the missions.

MARRIAGE AND PARENTHOOD. The Catholic Ideal. By the Rev. Thomas J. Gerrard, author of the "Cords of Adam", "The Wayfarer's Vision", etc. New York: Joseph F. Wagner. 1911. Pp. 178.

SHORT CATECHISM FOR THOSE ABOUT TO MARRY. By the Rev. Andrew Byrne, St. Bernard's Seminary, Rochester, N. Y. 1911. Pp. 72.

Instruction for those about to be married is one of the most delicate of the parish priest's duties, and is confined as a rule to occasional sermons regarding the sanctity of the sacramental contract and to the brief exhortation in the confessional before the solemn celebration of the nuptial rites. Yet the Catechism of the Council of Trent and the Roman Ritual evidently demand a more exact and careful preparation, in which pastors are expected to explain not only the dignity and indissolubility of the matrimonial bond, but also the duties which the married state imposes upon the contracting parties. These duties are so far-reaching in their results, so important a factor in the parochial, social, and civil order of the commonwealth, that their proper appreciation on the part of the

faithful becomes one of the chief elements to which a parish priest looks for success as an efficient guide of souls.

In this connexion it is no exaggeration to say that we are neglecting the use of one of the strongest levers of social and religious reform in our circles of activity in not organizing Christian Mothers' Societies in the parishes, especially in the city districts where education of children is most difficult. Parish schools can do only half the work needed to instruct the Catholic child; the other half must be done at home. Often enough it is not only neglected there, but the influence of the schoolroom is directly neutralized by the ignorance, apathy, or viciousness not infrequently prevalent in the domestic atmosphere. Wherever Christian Mothers' Societies exist, the devotions in the churches are well attended, the schools are well organized, and there is respect for Catholics in the social and civil life of the locality. It is to be regretted that these organizations are found for the most part only in German parishes, whose pastors find as a result that they can support church, school, and sometimes other important institutional adjuncts to religion, with a much smaller number of contributing members, than neighboring congregations whose members are by no means lacking in the virtues of generosity and faith.

It is in the Christian Mothers' circle that the pastor may speak apart from the confessional with more apostolic freedom regarding the duties of parenthood than is possible or advisable elsewhere. Whilst he takes the high stand of the Christian ideal, he may frankly advise without fear of being misunderstood in pointing out the practical duties of the Christian mother; and if he finds a natural difficulty in doing so, Father Gerrard's book on *Marriage and Parenthood* will greatly help him. It is redolent with good sense in treating of the institution and purpose of marriage, of the choice of a mate, of conjugal restraint, of the blessing of children, of the manifold problems that confront father and mother in the training, intellectual, moral, and religious of the child. It is a book which pastors may give to the newly married or to those who are immediately contemplating marriage. But it is also a book for mothers to help them to instruct their adolescent daughters.

Somewhat different in purpose if not in scope, and directly helpful to the priest who takes upon himself the responsibility of solemnly witnessing and blessing as Christ's minister the marriage contract of those who come to him for the purpose, is the well-printed booklet entitled *Short Catechism for Those about to Marry*. It facilitates the examination which priests are expected to make of the parties who are ready to have the bans of marriage proclaimed. The pastor must be assured that they are Christians who realize the obligations

which the proposed marriage imposes upon them. If they cannot read, he has to catechize them; and if one of the parties happens to be outside the fold, the series of questions with their answers as disposed here will enlighten the non-Catholic on many points, if he can be induced to be present at the half-dozen or more preparatory instructions for which Father Byrne's Catechism presents the proper material in systematic form.

LEGENDA S. CLARAE VIRGINIS. Edited by Professor Francesco Pennacchi. Assisi: Tip. Metastasio. 1910. Pp. lxx—140.

THE LIFE AND LEGEND OF THE LADY SAINT CLARE. Translated from the French Version (1563) of Brother Francis du Puis by Charlotte Balfour. With an Introduction by Father Cuthbert, O.S.F.C. New York and London: Longmans, Green & Co. 1910. Pp. xi–154.

ST. CLARE OF ASSISI. By the Very Rev. Leopold de Chérancé, O.S.F.C. Sole authorized translation, by R. F. O'Connor. London: R. & T. Washbourne. 1910. Pp. xx–239.

The recent appearance of several new books dealing with the life of St. Clare seems to point to a welcome up-growth of interest in the personality and work of the "Seraphic Mother". Of these volumes the *Legenda* edited by Professor Pennachi, under the auspices of the International Society of Franciscan Studies in Assisi, certainly takes the leading place. It is the first thoroughly critical edition of the original, primitive, contemporary biography of St. Clare which, written between 1255 and 1261 and generally ascribed to Thomas of Celano, still remains the chief source of her history. Professor Pennacchi has taken as the basis of his edition the text of a thirteenth-century codex (No. 338) in the municipal library in Assisi which has been collated with other early MSS. of the Legend, all the variants being carefully noted. The Legend proper is preceded by a most lucid and learned Introduction wherein are discussed many literary, historical, and topographical questions bearing on the text, which, thanks to the notes and comments of the editor, presents no difficulties; it is supplemented by a series of really useful appendices including the Bull of St. Clare's canonization and the early Sequences composed in her honor. Taking it as a whole, Professor Pennacchi's edition of the *Legenda S. Clarae* is assured a permanent place beyond the reach of more ephemeral works on the life of St. Clare. Such a definitive edition of her earliest biography has long been in need and is of notable service, and all students of the Franciscan Legend will heartily thank the distinguished editor for giving such splendid proof of his painstaking labors.

It is with a sixteenth-century French version of this primitive Legend of St. Clare that we are next concerned. This French version, which was made in 1563 by the Friar Minor François Dupuis for the use of Sister Claire des Bruyères, Abbess of Suerre, has now been done into English by Mrs. Reginald Balfour from the edition of the French text recently issued by Arnold Goffin. The translator has succeeded admirably in her difficult task and her rendering of Dupuis's delicate diction happily preserves the quaint and tender tone of the original. The notes which accompany Mrs. Balfour's translation are of the best quality. We can only regret that she did not add an English version of St. Clare's Testament to that of the Saint's letters which form the best part of the Appendix. Of Father Cuthbert's Introduction it would be difficult to speak in too high terms; it presents an outline of St. Clare's character and life-work which reveals a most scholarly grasp of the subject and which is written with all the charm of style that characterizes the previous work of the same class by Father Cuthbert. Twenty-four excellent illustrations add to the attractiveness of *The Life and Legend of the Lady Saint Clare*, and the fact that Mrs. Balfour's volume is meant to be in some sense at least a substitute for the biography of St. Clare which her husband, the late Reginald Balfour, had in hand at the time of his lamented death, tends to invest its contents with an additional interest.

In default of any modern biography of St. Clare in English such as Mr. Balfour had undertaken and such as Mr. Ernest Gilliat Smith is now preparing, Père De Chérancé's *Sainte Claire d'Assise* was well worth translating into English. Indeed the only wonder is that we had so long to wait for an English translation of it, for it is now ten years since the work appeared in its original French dress, and there is perhaps no other work of the same size in any language which gives the general reader as satisfactory an account of St. Clare. From a critical standpoint, however, the present biography may seem semi-scientific, and there are unquestionably not a few weak spots in the narrative; but then Père De Chérancé did not set before him as a primary aim to fulfill the requirements of present-day criticism and his monograph is none the less readable for being written in a popular and even enthusiastic style. The devout reader is not likely to forget easily the pleasure which will have been derived from a perusal of its pages. For the translation itself we have nothing but praise. Mr. O'Connor, who did Père De Chérancé's well-known biographies of St. Francis and St. Margaret of Cortona into such admirable English, has strengthened his claims to our gratitude by giving us this welcome addition to the growing literature of St. Clare in the vernacular.

Literary Chat.

Leaves from My Diary, 1894-1896, by the Abbot Gasquet, O.S.B., (Herder, St. Louis), are the records of incidents that led up to and transpired during the investigation of the Commission appointed by Leo XIII in 1896, to sift the historical data upon which the recognition of Anglican Orders by the Holy See must depend. The publication of the Diary is provoked by the publication of *A Roman Diary and Other Documents relating to the Papal Inquiry into English Ordinations* by the Anglican divine, T. A. Lacey, who in conjunction with Mr. Denny had at the time of the investigation issued a book *De Hierarchia Anglicana*, intended to demonstrate the validity of Anglican Orders, and then assumed by its representatives to furnish a basis for the reunion of the Anglican Church with Rome. The result of the findings of the Commission, chiefly through the impartial and careful study of documents in the Roman Archives covering the period of the "separation" which led to the discovery of fresh testimony against the validity of the Ordinations, led, as is well known, to the publication of the Encyclical on Anglican Orders (September, 1896).

The question of the recognition of Anglican Orders had, as a consequence, rested, until the recent debates regarding the abolition of the Royal Declaration, admittedly offensive to Catholics, made manifest a desire for retaliation on the part of Anglicans like the Bishop of Bristol. The publication of the Rev. T. A. Lacey's Diary, published to show the bias of the Commission of 1896, gave plausibility to the sentiment of placing the leaders of the Catholic Church in England in opposition to the "Established Church". Abbot Gasquet's account is calculated however to throw new light on the position of Catholics in the person of the late Cardinal Vaughan, Canon Moyes, the Abbot himself, and Fr. Fleming who, with Cardinals Mazella, Merry del Val, the Abbé Duchesne, Mgr. Gasparri, and the late P. De Augustinis, S.J., formed the board of investigation. The *Diary* of the learned Benedictine Abbot is a model of pertinent records and deserves to be read, quite apart from the question which it clears up.

A most extraordinary attempt is being made to discredit the story of St. Francis of Assisi left to us in the records of Thomas of Celano, and discussed with not merely deep appreciation of its value as contemporary testimony, but with scholarly critical acumen by writers like Fr. Paschal Robinson, O. F. M., on the Catholic side, and Paul Sabatier on the Protestant side. The "advocatus diaboli" in this case is Nino Tamassia, Professor at the University of Padua, who has found a Charon to translate him into the realm of English reading, in the person of Lonsdale Ragg, known to have commented on the book of Samuel, and who is therefore capable of supplying the Biblical references to the notes omitted by the less devout author of the original. The book in its English version is entitled *Saint Francis of Assisi and His Legend* (Fisher Unwin, London) and displays the unusual talent of its author for tracing similarities of sentiment and expression in classical authors. We all have heard of "plagiarists" like Virgilius Maro and Sir Joshua Reynolds, each in their respective spheres accused with having borrowed because they happened to have repeated what had been written or painted before them. So our Professor finds that the *Speculum* and the Commentary on the Rule of St. Francis are really not original because many thoughts and even words occurring therein may be found in the legend of Jacques de Vitry, and indeed poor Jacques himself is convicted of larceny, for he plainly recalls the earliest *exempla* of the *Vitae Patrum* and especially of St. Gregory the Great. So we must conclude not only that Thomas of

Celano was a thief in that he borrowed from such sacred sources, but he lied as well since what St. Gregory had done and said happened actually six hundred years before and could not therefore be true of St. Francis of Assisi.

In view of the discussions at present going on in the REVIEW regarding the essential qualities of the good preacher and of his sermon, Fr. Francis P. Donnelly's book, *The Second Spring* (Longmans, Green, & Co.), appears at an especially opportune moment. It presents an analysis of one of Cardinal Newman's classical sermons, preached in 1852 at the First Provincial Synod of Westminster, before Cardinal Wiseman and the Bishops of England. It describes the attitude of the anti-Catholic movement in England occasioned by the restoration of the Catholic hierarchy and the assertion of Catholic principles. As the essay is not only a reprint of the text of the sermon, but a study with critical notes and exercises for class use, the little volume commends itself to professors and students of homiletics in our seminaries as well as to the higher grades in academies and colleges.

The Rev. Elwood Berry, in giving us a free translation of P. Semeria's volume on the *Eucharistic Liturgy in the Roman Rite* (Fr. Pustet & Co.), has in fact brought together in compact form much liturgical and archeological information stored in the works of Duchesne, Cabrol, Drews, and other noted writers on the Sacrifice of the Mass. It is a handsome volume, and deals with "the first Mass"—the Prologue, Offertory, Canon, Communion; also the Vestments of the Mass.

Students of the German language will find in *L'Arrabiata* by Paul Heyse, edited with notes, exercises, and a vocabulary (Ginn & Co.), a helpful method of acquiring knowledge of terms and idioms by means of a pretty story of Italian romance, in which the parish priest, Padre Curato of Sorrento, takes a worthy part.

Who are the Jesuits? One wonders how any one can not know. They have been in evidence and discussed, alternately hunted down and canonized for more than three hundred years. Their work is, despite the comparatively small number of about seven thousand priests the world over, that of pioneers in Catholic education and mission work which is as open to scrutiny as it is apparently interesting to friend and foe. For all that there is need of perpetually renewed illumination to place them in a true light. The world wants to be deceived and the malignant spirit never dies. Father Charles Coppens holds out a good and steady torch which makes the Jesuit appear as he is, in his training, his home life, his missionary work, in dealing with the youth whom he educates and with the enemies against whom he is obliged to defend himself. The volume is small and lends itself admirably to the work of our truth societies for disseminating correct views and banishing misunderstandings and misrepresentation of Catholic history and doctrine.

Professor Harnack in tracing the historical origin of the Christian religion has found occasion to argue that the Church has no direct connexion with Christ; that its foundation no less than its organization must be placed in the second century. To demonstrate his thesis he examines the famous Letter of St. Clement and finds therein no evidence of an appeal to the miracles of Christ. This he takes to be equivalent to a proof that if Christ wrought any miracles, these, including the Resurrection, were not credited by the early "pre-Catholic" disciple as having an apologetic or dogmatic value upon which the Church can rest her claims of teaching Divinely accredited truth. Ch. Senoutzen has answered Harnack's contention by pointing out that if Clement did not emphatically appeal to the miracles of Christ as evidence of his Catholic position, it was wholly due to the fact that any such appeal lay outside the scope of his argument in the letter referred to; that moreover St. Clement does appeal to the miracles and that if there be any doubt as to

the conviction of the teachers of the Catholic faith in St. Clement's day, it was amply certified to in the writings of contemporary teachers. The work has been translated into French by Prof. Hermann van Laak at the Gregorian University, as one of the series of *Etudes de Théologie et d'Histoire*, under the title of *Harnack et le Miracle* (Bloud et Cie, Paris).

Dr. James Walsh, whose volume *The Popes and Science* we review in another part of this issue, has had reprinted from the *Popular Science Monthly* his article on "Science at the Medieval Universities." It deserves, like the volume above referred to, the widest circulation, especially among the students of our secular institutions and the teachers of our Public Schools who are still overshadowed by the Protestant notion that Catholic education has always been and must be essentially inferior in the matter of science teaching.

The Dublin Review for April contains a very satisfactory explanation of the reasons which induced Pius X to alter the legislation regarding the marriage contract from that which was introduced by the Council of Trent. The discipline governing Catholic marriages during the last three centuries was itself a necessary result of the religious, social, and political conditions of Europe. These conditions have again changed. Monsignor Bidwell shows how the abuses of clandestine marriages, favored by the primitive discipline, were remedied by the Council of Trent. But in course of time new complications arose demanding the abolition of the requirement of local residence. The *Ne temere* proposes the actually simplest method possible under the present circumstances for safeguarding the marriage contract between Christians.

Father Matthew Russell sends out *A Soggarth's Last Verses* (Burns & Oates) as a sort of farewell to his many friends among the clergy and laity of English-speaking peoples. Few who have known the dear Irish Jesuit will fail to respond to his call:

> "Kind reader, breathe a prayer betimes
> For me if living—or if dead!"

Two similar volumes of verse have preceded this, and must not be confounded with it on account of the similarity of title: *A Soggarth's Secular Verses*, better known perhaps under its alternate title, "Idyls of Killowen", and "Vespers and Compline", or *A Soggarth's Sacred Verses*, containing charming bits of rhyme echoing a priest's zeal and love. There are also *Altar Flowers* and *All Day Long*, two prayer-books in rhyme which complete the many charming works of the venerable priest-editor.

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THEOLOGICAL AND DEVOTIONAL.

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INDEX

Roman Documents and Decrees of the various S. Congregations will be found separately indexed under the heading "Analecta".

PAGE

Abstinence for Scotland. Relaxation of the Law of— 475
Amenophis IV. The Pretended Monotheism of— 12, 147
American Excavations at Samaria 509
Anarchism, Communism, and Socialism. Differences of— 204
Animals against their Masters and Owners. Rights of— 340
Anniversary of Promotion of Bishop to a New Archdiocese. Mass on— .. 477
Anti-Vivisectionists and the Vatican. The— 340
Apologetics and Dogmatic Theology in the Seminary 381
Apostles. The Seminary Training of the— 9
Arabic for "Quid mihi et tibi est?" 598
Architecture and the Church in the United States 433
Army and Navy Chaplains. Priests as United States— 232
Art in Egypt. The Development of— 14
Arts. The Church's Influence on the— 434
Ascetic Theology in the Seminary 665
Assistant Priests and the First Communion Decree 79
Assumption of the Blessed Virgin Mary 55, 66, 337
Beale, Howarth, and Mathew. Excommunication of Messrs.— 447
Biblical Commission for Degrees in Sacred Scripture. Examination by— 477
Blazoning in Ecclesiastical Heraldry. Rules for— 157
Books in the United States. Censorship of— 230
Brucker, S.J. The Rev. Aloysius— 157
Burns, C.S.C., Ph.D. The Rev. J. A.— 517
Canon. List of Old Testament Books and the— 100
Capitalist to his Employees. The Duties of the— 215
Capuchin. The Story of a Modern— 20
Catechism. The New Methods of Teaching— 93
Catholic Missionary Society in England. Pope Pius X and the— 589
Catholics to Protestants in Prussia. Ratio of— 269
Cathrein's Exposition of Socialism. Father— 211
Censorship of Books in the United States 230
Chaplains in U. S. Army and Navy. Priests as— 232
Characteristics of Newman's Sermons. The— 284
Charity, the Keynote of Our Lord's Moral Teaching 540
Children. The Eucharistic Fast for— 596
China. Priests attending Plague Districts in— 605
Christ. The True Year of the Death of— 407
Christian Socialism? What is— 204
Christie. Pope sends Letter of Thanks to Archbishop— 475
Christmas Offering by American Priests to Holy See 87, 228, 311, 344, 485
Church Architecture in the United States 433
Church History in the Seminary. The Study of— 259
Churches. Honest Materials in the Structure of our— 440
Cicero. Newman and His Master,— 286
Clerics forbidden to act as President of Bank 76
Clerical Health and Exercise 292
Coat of Arms of an Abbot and Abbess 167
Coat of Arms of Bishop Matz of Denver 166
Coat of Arms of the late Archbishop Ryan 166
Coat of Arms of Pope Pius X 163
Coats of Arms of Roman Prelate, Canon, and Priest 168

PAGE
Coler on Socialism in Public Schools. Mr. B. S.— ... 600
Comminative or "Cursing" Psalms. The— ... 302, 724
Communion and the Eucharistic Fast. Frequent— ... 724
Communion at an Evening Mass. Receiving Holy— ... 592
Communion Decree and the United States. First— ... 81
Communion Decree. Jurisdiction of Rectors of Parishes regarding First— 76
Communion in the Old French Church. First— ... 126
Communion. Rule of Fasting as an Impediment to Frequent— ... 85
Communism, and Socialism. Differences of Anarchism— ... 204
Communities to Rome. Triennial Report by Religious— ... 326
Conference on "Quam Singulari". An Ecclesiastical— ... 81
Confessor over First Communicants. Jurisdiction of— ... 80
Confirmation at End of Parish-School Term ... 226
Crucifixion of Our Lord. True Year of the— ... 407
Death of Christ. The True Year of the— ... 407
Defectives. Vasectomy in— ... 684
Directors, Secretaries, etc. of Banks. Priests forbidden to be— ... 76
Dogma. Part of Oral Traditions in— ... 66
Dogma and Apologetics in the Seminary. Study of— ... 381
Donnelly, S.J. The Rev. Francis P.— ... 284
Donovan, O.F.M. The Rev. Stephen M.— ... 571
Drum, S.J. The Rev. Walter— ... 598
Drum's Criticism of Father Weigand's Story. Father— ... 744
Drury. The Rev. Edwin— ... 226, 229
Dual Confessional and Denominational Schools in Germany ... 416
Eastern Churches with Holy See. Reunion of— ... 326
Easter Customs. Old-Time Holy Week and— ... 395
Economic Side of the School Question. The— ... 517
Egypt's History. The Brightest Epoch in— ... 13
England. Extension of Sulpician Sodality for Conversion of— ... 475
Eucharistic Fast for Children ... 596
Examiners for Removal of Rectors. Appointment of— ... 76
Excavations at Samaria. American— ... 509
Excommunication of Messrs. Mathew, Beale, and Howarth ... 447
Exercise for the Clergy. Need of Physical— ... 292
Faith and Morals. Infallibility and Papal Pronouncements in Matters of— 223
Falk's School Laws in Germany ... 279
Fast. Frequent Communion and the Eucharistic— ... 724
Fast for Children. The Eucharistic— ... 596
Fasting as an Impediment to Frequent Communion. Rule of— ... 85
Feeney. The Rev. Bernard— ... 1, 142, 254, 382, 538, 665
First Communion. Solemn Celebration of— ... 79
First Communion Decree. Practical Difficulties regarding— ... 76
Flag in the Churches of the United States. National— ... 590
Floral Tributes at Death. More Catholic Custom than— ... 716
Fraternal Charity in the Seminary. The Imperativeness of— ... 674
French Rituals. Studies in Old— ... 126
General Absolution or Papal Benediction to Tertiaries ... 475
German Public-School System. An Account of the— ... 264, 414
Germany. Denominational Map of— ... 268
Gibbons. Coat of Arms of Cardinal— ... 164
Gibbons and the Priests' Christmas Gift to Holy See. Cardinal— ... 313
Gift from American Clergy to Holy See. Christmas— 87, 228, 311, 344, 486, 599
Gothic the True Style of Christian Architecture ... 437
Gradual. Discrepancy between the Missal and— ... 234
Greek. Majority of Constructions in New Testament pure ... 191
Gregorian Books. Vatican Edition of Liturgical— ... 477
Gregorian Chant Texts. Rules for Propers containing— ... 587

PAGE
Grobel, C. F. The Rev. P.— ... 605
Harvard University Excavations in Palestine ... 509
Heagan, O.P. The Very Rev. M. L.— ... 487
Henry, Litt. D. The Rev. Hugh T.— ... 234
Heraldry. Some Illustrations of Ecclesiastical— ... 157
Hereditary Transmission and Diseases of Nervous System ... 685
History in the Seminary. The Study of Church— ... 259
Holweck. The Rev. F. G.— ... 66
Holy Name Society in America. The Work of the— ... 637
Holy See. Christmas Offering by American Priests to— 87, 228, 311, 344, 486, 599
Holy Week and Easter Customs. Old-Time— ... 395
Howarth. Excommunication of Messrs. Beale, Mathew, and— ... 447
Howlett. The Rev. W. J.— ... 90
Ideal Seminary. The— ... 1, 142, 254, 382, 538, 665
Indulgences attached to a Certain Day. Time for gaining— ... 475
Infallibility and Papal Pronouncements in Matters of Faith and Morals ... 223
Insane in the United States. Cost of Maintenance of— ... 684
Interdenominational Schools in Germany. The— ... 264, 414
Interpreting Decrees and Laws of the Council of Trent ... 584
Ireland and the Priests' Christmas Gift to Holy See. Archbishop— ... 315
Israel. Religion and the Messianic Hope in— ... 348, 351
Jansenism and the Postponement of First Communion ... 132
Jesus Christ in the Seminary. The Place of— ... 142
Jewish Schools in Germany. Elementary— ... 418
Keiley and the Priests' Christmas Gift to Holy See. Bishop— ... 317
Labouré, O.M.I. The Rev. Th.— ... 574
Lagrange, O.P. The Very Rev. M. J.— ... 12, 147, 509
Lay Brothers. Profession of Solemn Vows by— ... 476
Liturgists. Theology of Certain Prayers—A Query for— ... 338
Lyon. Excavations in Samaria by Prof. P. G.— ... 513
Maas, S.J. The Rev. A. J.— ... 99, 348, 609
MacDonald, D.D. The Right Rev. Alexander— ... 5, 337, 724
Mangenot on the Synoptic Problem. Father— ... 609
Marriage. Instruction regarding "Status liber" for a— ... 585
Marriage? What to do whilst waiting Proof of Nullity of— ... 484
Marriage in Cana of Galilee. Exegesis of Gospel Account of— 171, 477, 479, 483
Marriage of a Protestant to a Person not Baptized ... 597
Mass. A Plea for an Evening— ... 592
Mass discontinued? When was the Evening— ... 723
Mass on Anniversary of Promotion of Bishop to a New Archdiocese ... 477
Mass. The Evening— ... 720
Masses by American Priests for Intention of Holy See. Offering of Christmas— ... 87, 228, 311, 344, 486, 599
Masses instead of Floral Tributes at Death ... 716
Masses in the Church. The Custom of the Evening— ... 721
Materialism. Real Socialism is fundamentally— ... 209
Mathew, Beale, and Howarth. Excommunication of Messrs.— ... 447
Matrimonial Tangle. Unravelling a— ... 483
McCahill. The Rev. John J.— ... 93
McClorey, S.J. The Rev. John A.— ... 735
McKenna, O.P. The Very Rev. C. H.— ... 637
McNicholas, O.P. The Rev. John T.— ... 76, 483
Medal for Scapular. Substitution of— ... 475
Medal to be substituted for Scapular. Form of— ... 476
Messianic Hope among the People of Israel ... 351
Metlake. George— ... 96, 264, 414
Miracle at the Marriage Feast of Cana. The— ... 171, 477, 479, 483

PAGE
Missal and the Gradual. Discrepancy between— ... 234
Model and Outlines of Ideal Seminary ... 1
Monotheism of Amenophis IV. The Pretended— ... 12, 147
Moral Theology in the Seminary. The Study of— ... 538
Morality and Lawfulness of Vasectomy ... 562
National Flag in the Churches of the United States ... 590
Navy Chaplains. Priests as United States Army and— ... 232
Nesbit. M.— ... 395
Newman's Sermons. Characteristics of— ... 284
Novitiate. Term of Postulantship before Reception into— ... 476
Nugent, C.M. The Rev. F. V.— ... 45
Oath ordered to be taken by the Holy Father. The— ... 76
O'Connell and the Priests' Christmas Gift to the Holy Father. Archbishop— 314
O'Connor, Esq. R. F.— ... 20
Occurrence and Concurrence of certain Feasts ... 709
O'Malley, M.D., Ph.D. Austin— ... 684
O'Neill, C.S.C. The Rev. Arthur Barry— ... 292
Oral Traditions. Dogmatic Reasons and— ... 66
Oratory. The Odds against— ... 735
Oratory. Theology and Pulpit— ... 544
Ordinary may set aside judgment of Diocesan Censor of Books ... 231
O'Sullivan. The Rev. F. J.— ... 477, 740
Palm Sunday Procession in Early English Church ... 396
Papal Benediction to Tertiaries. General Absolution or— ... 475
Papal Pronouncements in Matters of Faith and Morals. Infallibilty and— 223
Parish Schools. First Communion Decree and the— ... 82
Parish Schools really a Financial Burden? Are the— ... 531
Parish School Term. Confirmation at end of— ... 226
Pastor close to Child. Early First Communion brings— ... 84
Pastors in the United States. Laws regarding Removal of— ... 589
Periodicals and Journals in Seminaries. The Reading of— ... 76
Pernin, S.J. The Rev. Claude J.— ... 649
Peter Pence. Not to be Confounded with— ... 489
Peter Pence and the Gift of Clergy to the Holy See ... 311
Pius X. Coat of Arms of Pope— ... 163
Pius X, on his Name-Day. Ode to Pope— ... 335
Plague Disricts in China. Priests attending— ... 605
Pope, O.P., D.S.S. The Rev. Hugh— ... 302
Postulants at time of Reception by Religious Communities. The Age of— 476
Preacher. Knowledge and earnestness requisite for— ... 561
Preaching. Newman's Theory of— ... 285
Preaching. Preparation for Pulpit— ... 649
Preaching, Singing in Church. The Priest's Reading— ... 45, 342
Priests as Chaplains in U. S. Army and Navy ... 232
Priests attending Plague Districts in China ... 605
Priests forbidden to be Bank Officers ... 76
Priests to Holy See. Christmas Offering by American—
87, 228, 311, 344, 486, 599
Protestant to a person not Baptized. Marriage of a— ... 597
Psalms. The Comminative or "Cursing"— ... 302, 724
Public-School System in Germany. A Study of the— ... 264, 414
"Quid Mihi et Tibi est?" Arabic for— ... 598
"Quid Mihi et Tibi est, Mulier?" ... 169, 477, 479, 483, 740
Reading, Preaching, Singing in Church ... 45, 342
Rectors of Parishes. Appointment of Examiners for Removal of— ... 76
Rectors of Parishes in United States. Removal of— ... 589
Rectors of Parishes regarding First Communion Decree. Jurisdiction of— 76
Regular Clergy and the Priests' Offering to the Holy See ... 487
Reilly, O.P., S.S.L. The Rev. Thomas à Kempis— ... 169, 479, 744

PAGE
Religion of Israel. Recent Literature on— ... 348
Religious Communities to Rome. Triennial Report by— ... 326
Religious Instruction. New Methods of imparting— ... 93
Religious Instruction in Elementary Schools in Germany ... 426
Religious Orders and the Gift to the Holy See ... 599
Report by Religious Communities to Rome. Triennial— ... 326
Reunion of Eastern Churches with the Holy See ... 326
Reuss, C.SS.R. The Rev. F. X.— ... 335
REVIEW and the Proposed Gift to the Holy Father ... 486
Rheims Version of the Bible. A Passage from the— ... 740
Richards. The Rev. Edmund C.— ... 433
Rituals. Studies in Old French— ... 126
Roderer, M.D. John F.— ... 742
Rosary. The Scapular Medal attached to the— ... 741
Sacred Scripture. Examination for Doctorate and Laureate in— ... 477
St. Joseph a Tradition in Seminary Life. Devotion to— ... 146
St. Teresa. A Curious Prayer to— ... 338
Samaria. American Excavations at— ... 509
Scapular Medal attached to the Rosary ... 741
Scapular. Substitution of Medal for— ... 475
Schmitt, S.J. The Rev. A.— ... 565, 679
Scholastic Studies in Training of a Priest. Necessity of— ... 545
School Inspection in Germany. Laws regulating Elementary— ... 424
School Question. The Economic side of the— ... 517
School Question. The Other Side of the— ... 604
School System in Germany. Study of the Elementary— ... 264, 414
Schools. Mr. B. S. Coler on Socialism in the— ... 600
Schools and Universities in Germany are State Institutions ... 275
Schools in Germany. Laws governing Private— ... 419
Schroeder, O.P. The Rev. H. J.— ... 544
Scotland. Law of Abstinence relaxed for— ... 475
Scripture in the Seminary. The Study of— ... 253
"Second Spring" the most definite of Sermons. Newman's— ... 285
Seminary. The Ideal— ... 1, 142, 254, 382, 528, 665
Seminary. Ascetic Theology in the— ... 665
Seminary Course. Training for Preaching in the— ... 649
Seminary. The Place of Jesus Christ in the— ... 142
Seminary. Study of Apologetics and Dogma in the— ... 381
Seminary. The Study of Church History in the— ... 259
Seminary. The Study of Sacred Scripture in the— ... 253
Seminary. Work of Preparatory— ... 90
Seminaries. The Reading of Periodicals and Journals in the— ... 76
Sepulchre on Holy Thursday. The Old-Time Use of the— ... 403
Sermons. Characteristics of Newman's— ... 284
Singing in Church. The Priest's Reading, Preaching and— ... 45, 342
Sisters in the U. S. Salaries of School— ... 522
Socialism. A Conference Case on— ... 203
Socialism in the Schools. Mr. B. S. Coler on— ... 600
Society in America. Work of the Holy Name— ... 637
Speaking and Preaching. Training for Public ... 650
Spiritual Growth is the Work of the Holy Ghost ... 144
Spiritual Teaching in the Seminary. Ascetic Theology and— ... 665
"Status liber" for a Marriage. Instruction regarding— ... 585
Studies in Old French Rituals ... 126
Sulpician Sodality for Conversion of England. Extension of— ... 475
Sun God in Ancient Egypt. Worship of the— ... 147
Surplus Value of Karl Marx. The Theory of the— ... 210
Synoptic Problem. Recent Literature on the— ... 609
Taxation for School Purposes? Who bears most of the— ... 524

PAGE
Teachers in the Elementary Schools of Germany. Laws governing— 420
Teachers' Salaries in American Elementary Schools 521
Tertiaries. General Absolution or Papal Benediction to— 475
Theology and Pulpit Oratory 544, 735
Theology and Scripture necessary for Preacher. Knowledge of— 652
Theology in the Seminary. Course of Ascetic— 665
Theology in the Seminary. Study of Dogmatic— 388
Theology in the Seminary. The Study of Moral— 538
Theology of Certain Prayers. A Query for Liturgists 338
Thurston, S.J. The Rev. Herbert— 126
Toulouse. The Story of the Apostle of— 20
Traditions. Dogmatic Reasons and Oral— 66
Trent. Interpretation of Decrees and Laws of Council of— 584
" Use-Value " and " Exchange-Value " of a Thing. The Difference between— 203
Valitutti, O.F.M. The Rev. Francis— 407
Vasectomia Illicita 679
Vasectomy in Defectives 684
Vasectomy. Effects of the Operation of— 689
Vasectomy. Medical Authority on Morality of— 742
Vasectomy. Method of Operation of— 687
Vasectomy. Morality and Lawfulness of— 562
Vatican. The Anti-Vivisectionists and the— 340
Vatican Edition of Liturgical Gregorian Books 477
Vestments. The Taking Care of Church— 96
Virgin Mother a Tradition of Seminary Life. Devotion to— 145
Vocal Culture in the Seminary. Necessity of Course in— 662
Walking by the Clergy. The Praise of More— 292
Wardrobe for Church Vestments. Improved— 96
Weigand. The Rev. Joseph A.— 483
Weld-Blundell and the Rights of Animals. Mr. J. C.— 340
Windhorst and Kulturkampf Laws 281
" Woman, What is to Me and to Thee?" 171, 477, 479, 483
Workman's Right to Living Wage 215
Year of the Death of Christ. The True— 407

ANALECTA.

ACTA PII PP. X:

Sacerdotes Arnoldus Harris Mathew, Herbertus Ignatius Beale et Arthurus Guilelmus Howarth nominatim excommunicantur 447
Lex Abstinentiae relaxatur pro Scotiae Regni Fidelibus 448
De Proposito Fine Precum Operumque pro reditu ad Ecclesiae Unitatem a Sodalitate Principe Sulpiciana ultra Britanniam proferendo 449
Partialis Indulgentia Perpetua pro Sociis Archisodalitatis ab Infante Jesu, ubique terrarum 706
Conceduntur Indulgentiae Perpetuae pro Sodalitio Iuventutis Antonianae, ubique terrarum 707
Epistola qua Vulgatum Scriptum quoddam reprobatur circa Quaestionem de Ecclesiis ad Catholicam Unitatem revocandis 319
Ad Clarissimum virum Henricum Fitzalan-Howard Ducem de Norfolk, ob Templum in oppido Norwich eiusdem Pietate Sumptibusque excitatum 451
Ad RR. PP. DD. Alexandrum Christie, Oregonopolitanorum Archiepiscopum, ceterosque Oregonopolitanae provinciae Episcopos, qui magnum Pietatis Testimonium Beatissimo Patri per Litteras exhibuerunt 452

PAGE

S. CONGREGATIO S. OFFICII (Sectio de Indulgentiis):
De utili temporis Spatio ad Visitationem Ecclesiae vel Oratorii instituendam, pro Indulgentiis lucrandis 452
Decretum de Absolutione seu Benedictione Papali Tertiariis accipienda 453
Decretum de Metallico Numismate pro lubitu Fidelium Sacris Scapularibus ex Panno sufficiendo 454
Declarationes ad Decretum S. Congregationis S. Officii de Metallico Numismate Sacris Scapularibus sufficiendo 455
S. CONGREGATIO CONSISTORIALIS:
Dubia circa Decretum "Maxima Cura"..... 69
Ad Eminentissimum Virum Claudium S.R.E. Presbyterum Cardinalem Vaszary, Archiepiscopum Strigoniensem (Esztergom) et Primatem Hungariae 71
Declarationes circa Iusjurandum a Motu Proprio "Sacrorum Antistitum" Praescriptum 72, 455
Erectio Dioecesis "Rio Negro" 73
Decretum de vetita Clericis temporali administratione..... 74
De Competentia in Ecclesiasticis Legibus interpretandis..... 584
De decreto "Maxima Cura" 713
De Motu proprio "Sacrorum Antistitum"..... 714
S. CONGREGATIO DE SACRAMENTIS:
Instructio ad Ordinarios circa Statum Liberum ac Denunciationem initi Matrimonii 585
Probationis Matrimonii 586
S. CONGREGATIO DE RELIGIOSIS:
Decretum quoad Laicos Ordinum Religiosorum 456
S. CONGREGATIO DE PROPAGANDA FIDE:
Nominationes Episcoporum 472
Nominationes Praefectorum Apostolicorum 473
Erectio Novae Praefecturae Apostolicae Transvallensis Septentrionalis 473
S. CONGREGATIO INDICIS:
Decretum quo damnantur varia Opera 465
S. CONGREGATIO RITUUM:
Novae Carthaginen: Super Missa seu Collecta in Anniversario Electionis seu Promotionis Episcopi in Dioecesi ad Archiepiscopatum evecta 466
Decretum seu Declaratio super Editione Vaticana eiusque Reproductione quoad Libros Liturgicos Gregorianos 467
De edendis Propriis Cantum Liturgicum continentibus 587
Ordinis Fratrum Minorum: Provinciae Terrae Laboris circa Occurrentiam vel Concurrentiam quorundam Festorum 709
Circa Initia Epistolarum B. Pauli Apostoli, Nonam Lectionem in Festo S. Joannis ante Portam Latinam, Hymnos in Propria Hora impeditos, Versiculum "Ora pro Nobis" in Festo S. Elisabeth, et Conclusionem quarumdam Orationum 711
SECRETARIA STATUS:
Epistola ad R. P. D. Franciscum Bourne, Westmonast. Archiepiscopum 589
COMMISSIO DE RE BIBLICA:
Ratio periclitandae Doctrinae Candidatorum ad Academicos Gradus in Sacra Scriptura 469
APOSTOLIC DELEGATION TO THE UNITED STATES:
Application of the Decree "Maxima Cura" to the United States..... 589
The National Flag in the Churches of the United States..... 590
CANCELLERIA ECCLESIAE METROPOLITANAE BALTIMORENSIS:
Testimonium Expostulationis quod Eminentissimus Card. Gibbons Summo Pontifici transmisit occasione Iniuriarum a Syndico Romano allatarum 323
Responsum Summi Pontificis Pii PP. X..... 324
Epistola Eminentissimi Card. Secretarii Status 325

BOOK REVIEWS.

PAGE

Apocryphes. Evangiles— Peeters :— 625
Apologetical Questions. Nittremieux :— 243
Art. Little Books on— Jenner :— 117
Baudot : The Lectionary 113
Benson-Von Ruville-Schoettensack : Back to Holy Church 491
Benson : Christ in the Church 356
Benson-Lama : Der Herr der Welt 369
Benson : Non-Catholic Denominations 491
Benson : None other Gods 369
Bible Knowledge. Outlines of— Messmer :— 241
Bible Symbols. Gaffney :— 241
Biology and the Theory of Evolution. Modern— Wasmann-Buchanan :— 626
Bonomelli-Byrne : Christian Mysteries 365
Bookkeeping for Parish Priests. Kaib :— 119
Boys. A Priest and his— Dease :— 367
Breviers. Prim und Komplet des Roemischen— Gihr :— 115
Broussole : La Religion et les Religions 106
Brownson. Watchwords from Dr.— O'Neill :— 122
Canonique. Directoire— Bastien :— 752
Canon Law. Handbook of— Lanslots :— 752
Catechism : First Communion 110
Catechism for those about to Marry. Short— Byrne :— 755
Catechism Lessons. Simple— Nolle :— 110
Certitude. Rother :— 375
Christ in the Church. Benson :— 356
Christ for Children. Life of— Merrick :— .....
Christianity and the Leaders of Modern Science. Kneller-Kettle :— 619
Church. Back to Holy— Von Ruville-Benson-Schoettensack :— 491
Communion Catechism. First— 110
Communion. La Loi d'Age pour Première 112
Crookston. Statutes for the Diocese of— 754
Denominations. Non-Catholic— Benson :— 490
Diplomatist's Wife in Many Lands. Fraser :— 360
Directoire Canonique. Bastien :— 752
Directory and Clergy List. The Official Catholic— 496
Dogma. History of— H.L.B. :— 362
Duplessy : Le Pain des Petits 110
Eglise. Histoire Generale de l'— Mourret :— 236
Elder, D.D. Character Glimpses of the Most Rev. William Henry— 240
Evangiles. Apocryphes— Peeters :— 625
Evolution. Modern Biology and the Theory of— Wasmann-Buchanan :— 626
Faith. Our Faith is a Reasonable— Bachur :— 246
Fallacies. Socialistic— Guyot :— 498
God : His Knowability, Essence and Attributes 633
Grece Antique. La Religion de la— Habert :— 106
Intellectuals. Sheehan :— 624
Jesuites. En Pentitence chez les— 368
Jesus. La Resurrection de— Mangenot :— 629
Kirchenrechtliches Handbuch. Bastien-Elfner :— 752
Konversations-Lexicon 373
Law. Handbook of Canon— Lanslots :— 752
Lectionary. Baudot :— 113
Life through Labor's Eyes. Milligan :— 501
Liturgy. Handbook of Divine— Clarke :— 113

PAGE
Luther. Grisar:— 749
Marriage and Parenthood. Gerrard: 755
Marry. Short Catechism for those about to— Byrne:— 755
Messmer: Outlines of Bible Knowledge 241
Missale als Betrachtungsbuch. Das— Reck:— 113
Modernism or Religious Thinking for Thinking Men. Protestant— Torrey:— 236
Moral Lessons. The Art of Living, Sources, and Illustrations 502
Mysteries. Christian— Bonomelli-Byrne:— 365
Mysticism: Its True Nature and Value. Sharpe:— 108
Office. Learning the— Hedrick:— 115
Organo vel Harmonio. Selecta Opera pro— 630
Parenthood. Marriage and— Gerrard:— 755
Parish Schools 1909-1910, Archdiocese of Philadelphia. Report of the Superintendent of— 244
Penitence chez les Jesuites. En— 368
Philosophiae Christianae. Summa— Donat:— 121
Popes and Science. Walsh:— 747
Prayer. The Graces of Interior— Poulain-Smith:— 494
Priest and His Boys. A— Dease:— 367
Priesthood. The— St. John Chrysostom-Boyle:— 364
Priesthood. Toward the Eternal— Lelen:— 363
Prim und Komplet des Roemischen Breviers. Gihr:— 115
Redemption. Mystère de la— Hugon:— 121
Religion de la Grece Antique. Habert:— 106
Religion et les Religions. La— Broussolle:— 106
Religions. Lectures on the History of— 106
Religious Thinking for Thinking Men. Protestant Modernism, or— Torrey:— 236
Resurrection de Jesus. La— Mangenot:— 629
Sacerdotum. Manuale— Schneider-Lehmkuhl:— 116
St. Augustine. The Soliloquies of— Cleveland:— 117
St. Clare. The Life and Legend of the Lady— Du Puis-Balfour:— ... 757
St. Clare of Assisi. Chérancé-O'Connor:— 757
St. Clare Virginis. Legenda— Pennacchi:— 757
St. John Chrysostom-Boyle: The Priesthood 364
Saints. Stories of the— Chenoweth:— 502
Schneider-Lehmkuhl: Manuale Sacerdotum 116
Science. Christianity and the Leaders of Modern— Kneller-Kettle:— ... 619
Science. Popes and— Walsh:— 747
Sharpe: Mysticism: Its True Nature and Value 108
Sheehan: Intellectuals 624
Shrines. Forgotten— Camm:— 629
Sociale. Leçons de Philosophie— Schwalm:— 247
Socialism. Twentieth-Century— Kelly:— 246, 498
Socialistic Fallacies. Guyot:— 246, 498
Statutes of the Diocese of Crookston 754
Soliloquies of St. Augustine. The— Cleveland:— 117
Stories to Children. How to Tell— Bryant:— 502
Surnaturelle. Notre Vie— Smedt:— 248
Symbols. Bible— Gaffney:— 241
Theology. Catholic— Lanslots:— 365
Twentieth Century Socialism. Kelly:— 498
Walsh: Popes and Science 747
Welt. Der Herr der— Benson-Lama:— 369
Will and Four English Philosophers. Free— Rickaby:— 374
Will. Free— Gruender:— 374
Will. The Freedom of the— Aveling:— 374

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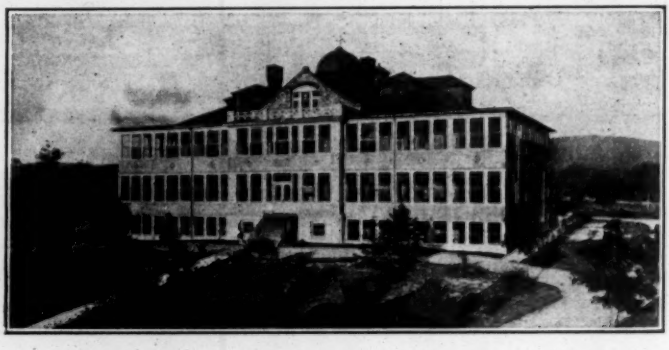

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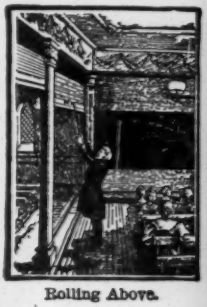

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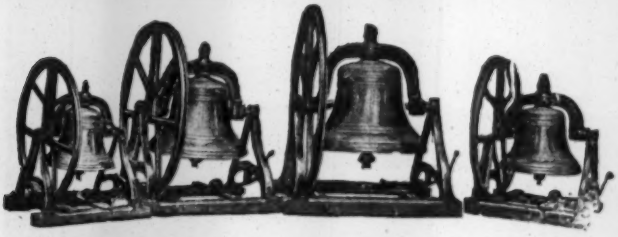

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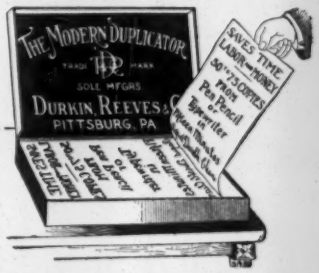

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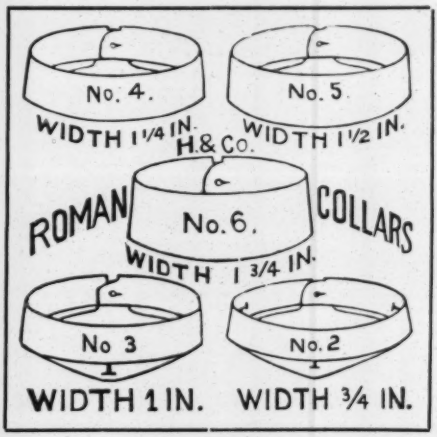

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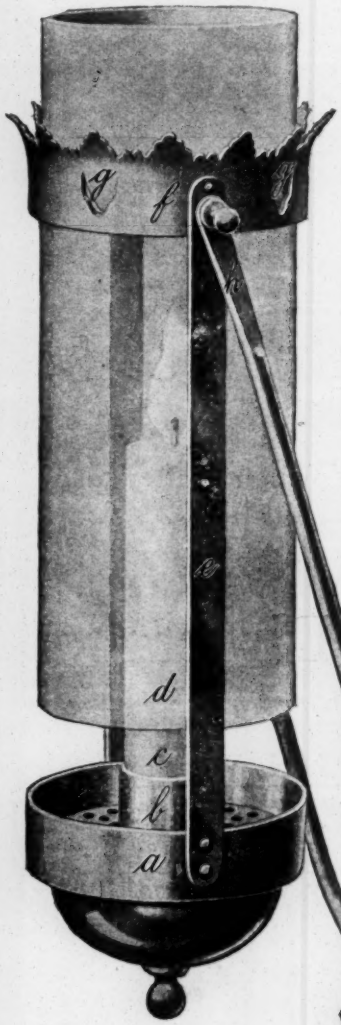

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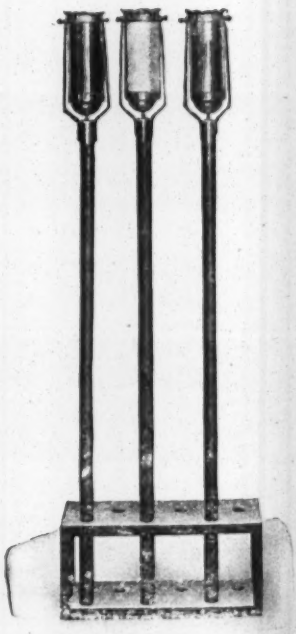

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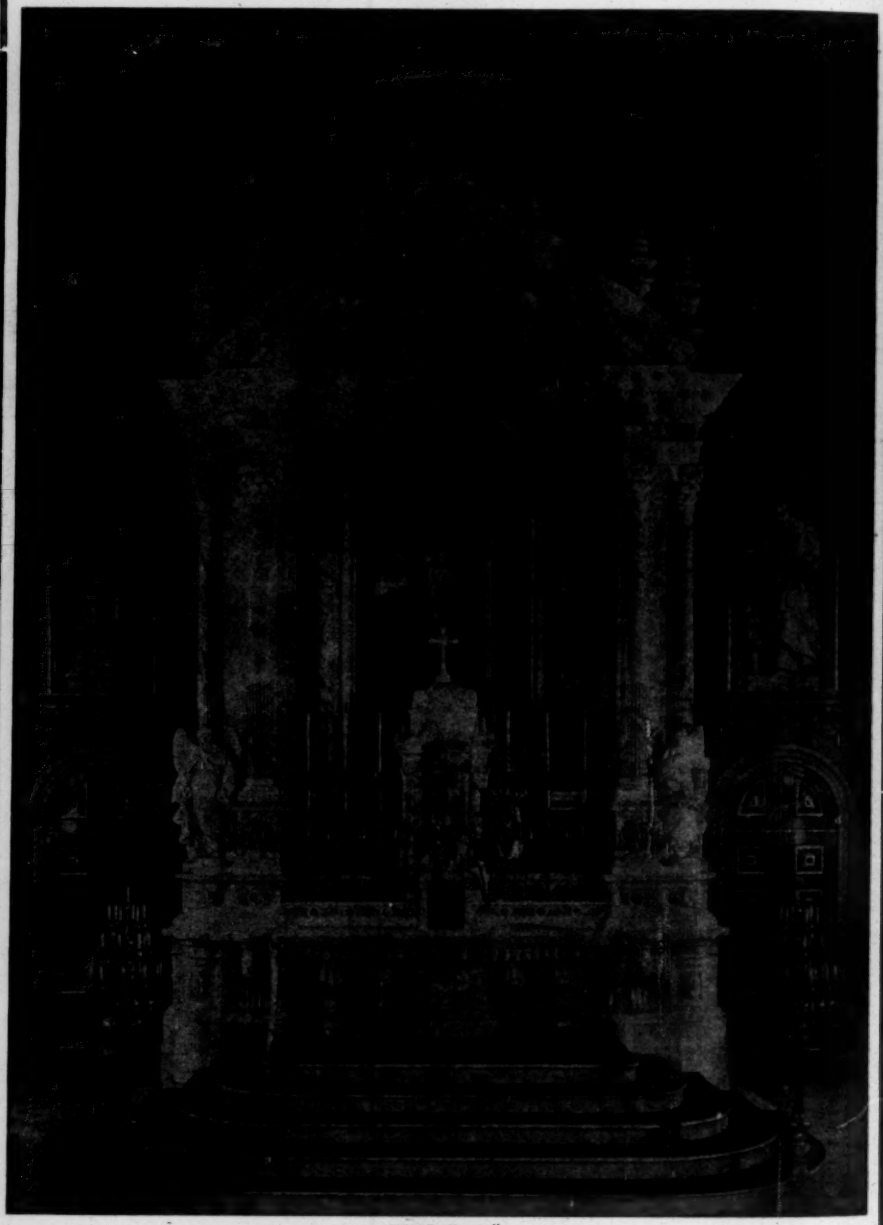

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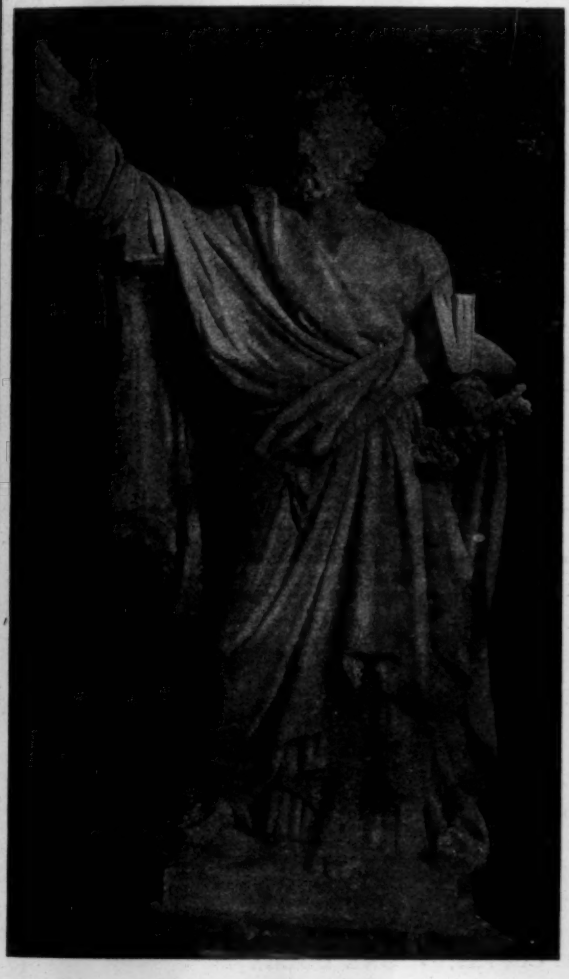

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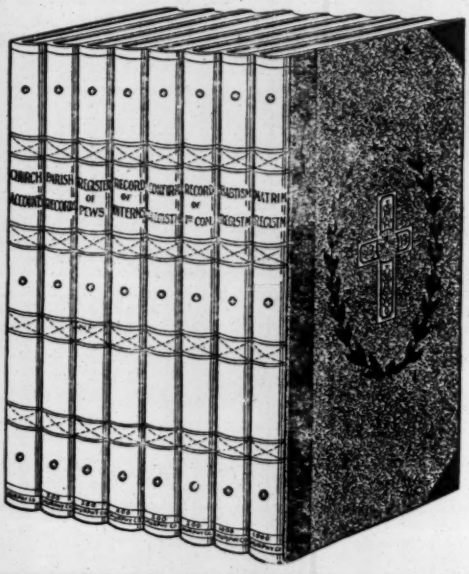

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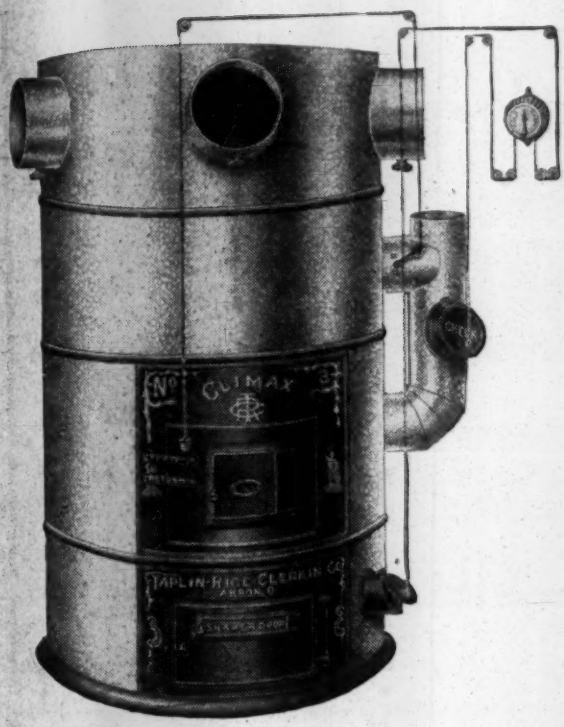

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quæ Pater pósuit in sua potestáte : sed accipiétis virtútem superveniéntis Spíritus sancti in vos, et éritis mihi testes in Jerúsalem, et in omni Judæa, et Samaría, et usque ad últimum terræ. Et cum hæc dixísset, vidéntibus illis, elevátus est : et nubes suscépit eum ab óculis eórum.

℟. Omnis pulchritúdo Dómini exaltáta est super sidera . * Spécies ejus in núbibus cœli, et nomen ejus in ætérnum pérmanet, allelúia. ℣. A summo cœlo egréssio ejus, et occúrsus ejus usque ad summum ejus. — Spécies.

Lectio iij.

CUmque intuerénturin eúnte illum, dérunt ubi manébant Petrus, et Joánnes, Jacóbus, et Andréas, Philíppus, et Thomas, Bartholomæus, et Matthæus, Jacóbus Alphæi, et Simon Zelótes, et Judas Jacóbi. Hi omnes erant perseveránte unanímiter in oratióne cum muliéribus, et María matre Jesu, et frátribus ejus.

℟. Exaltáre Dómine, allelúia : * In virtúte tua, allelúia. ℣. Eleváta est magnificéntia tua super cœlos Deus. — In virtúte. Glória Patri. In virtúte.

In II. Nocturno.

Aña. Exaltáre Dómine * in virtúte tua : cantábimus, et psallémus, allelúia.

Psalmus 20.

in virtúte

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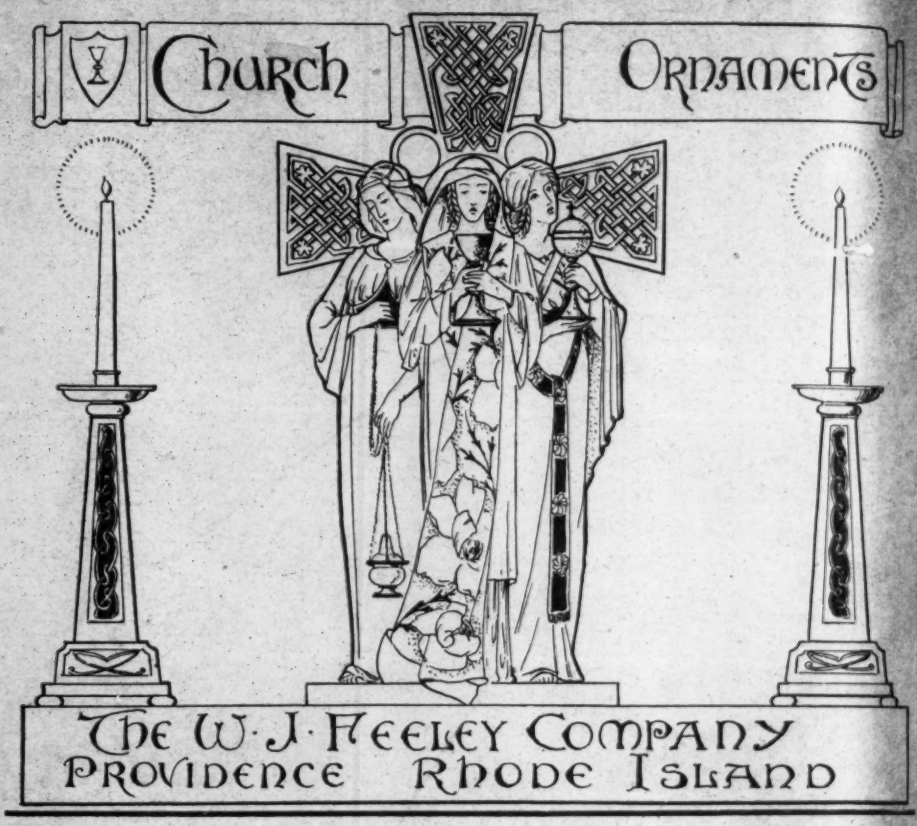

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